

THE
HIGH-VVAY
To Heauen :

H OR,
The doctrine of Election, effectu-
all Vocation, Iustification, Sanctification
and eternall Life.

Unu Grounded vpon the holy Scriptures,
Confirmed by the testimonies of sundry
iudicious and great Diuines,
Ancient and Moderne.

Compiled by THOMAS TYKE.



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TO THE WOR-
shipfull Maister IOHN
Leueson Esquire.

SIR, many and great are the
Priviledges of the Faithful,
and farre more excellent
then any, which either are, or can
be granted by any mortall Monarch
whatsoever.

For first, they were ^a elected of
almightie God freely from all eterni-
ty to be partakers of his grace in this
world, and to be inuested with im-
mortall glory in the world to come.

Secondly, when they had reuolte^d
from God, and were become the
vassals of the Diuel,^b dead in sinnes,
and the children of wrath, God in
mercy ^c recall and gather them,

Ephe. 1.

^b Ephe. 2.

^c Tim.

1. 2.

The Epistle.

and redeemed them from their ser-
 vitude with the ^d bloud of his owne
 and only sonne Christ Iesus, who
 was ^e made sinne for vs, that wee
 might be made the righteoulnes
 of God in him, as^suming our iniqui-
 tie to himselfe, and imputing his
 righteousnesse unto vs. ^f Magnum
 (autem) est, quod peccata remissa
 sunt, sed maius est quod per sangui-
 nem Dominicum remissa sunt.
 Now it is much that we should be re-
 deemed by God, who were Runna-
 gates from God: but that we should
 be redeemed by the bloud of ^g God,
 by the bloud of the sonne of God, who
 was ^h perfect God & ⁱ perfect man,
 of the same substance, honor and an-
 tiquitie with the Father; this com-
 mends the wonderfull ^k loue of God
 unto vs, and is a fauour that all the
 world besides doth want.

Thiraly, God doth ^l refine and
 reuiue them, breathing into them the
 breath

1 Per. 1. 19

Reu. 5. 9

2. Cor. 5.

21.

Chrys. in

aphe. 1.

ser. 1.

3 Act. 20.

28.

1 Rom. 9

5.

1 Ion. 1 2.

& 10. 30.

1 Ion. 4. 9

Rom. 5. 8.

1 Iud 1.

2. Thel. 1.

9. 13.

Ezek 36.

Dedicatorie.

breath of life, the spirit of sanctification, who doth reforme, purge and alter them, ruinating the cursed workes of the Diuell, and repairing, rectifying, and adorning them by grace with goodnes.

1. Cor. 6. 11

Fourthly, ^m God doth (when hee pleaseth) bath them in the waters of sorrow, and try them in the furnace of affliction, to correct and cleanse them, & that his graces in them may appeare more fresh and shining, as flowers doe in a shower, or as the Moone doth in the night.

n Heb. 1. 6

Finally the ⁿ Lord will one day translate them out of the wide and wast Wildernes of this wicked and wofull World, and will safely bring them into celestiall Canaan, where they shall liue for euer with him in full freedome from all euill, and in perpetuall fruition of all felicity, so that as nothing shal be found in Hell, which shal be desired, so nothing shal be de-

n Rom. 2.

78.

2. Cor. 5. 1.

1. Tim. 8.

The Epistle

*sired in Heauen, which shall not be
found. Ibi lætitia sine tristitia,
locus sine dolore, vita sine labore,
lux sine tenebris: ibi iuuentus
semper vigescit, & nunquam se-
nescit: ibi dolor nunquam senti-
tur, nec gemitus vnquam auditur:
ibi tristitia nunquam videtur, sed
æternum gaudium possidetur: ibi
est summa & certa tranquillitas,
tranquilla fællicitas, fœlix æterni-
tas, æterna beatitas & beata ° Tri-
nitas. There shalbe mirth without
mourning, a life without labor & day
without darknes, eternall happines &
happy eternity. Ibi nec malitia, nec
militia: ibi nec poena, nec poeni-
tenria: ibi nec peccatum, nec per-
ditio. There is neither sinne, nor so-
row: neither penalty, nor peniten-
cy: neither foe, nor fighting: neither
corruption, nor contention: amity,
and no enmity: faith, and no fraud:
godlines, and no guile: loue without
lust*

o August.

Dedicatorie.

lust: wisdom without wiliness: simplicity without simulation: perpetuall solace, and solacious perpetuity, prosperous security, and secure prosperity; Ibi nil intus, quod fastidiatur: nil foris, quod appetatur: ibi rex veritas, lex charitas, possessio æternitas. There we shall neither lothe, nor long for. The King is verity, the law charity, the possession eternity; yea the fruition of the eternall God, who will be ^p (Mel in ore, melos in aure, & iubilus in corde) All in all to them that loue him. p Bernard

These things you may take a further view of, if you please, by perusing this little Tractate: which I dedicate to you as a testimony of my desire of your proficiencie in holy learning. And thus hoping of your kind acceptance thereof, I commend it to you, and both it and you to the Lord; desiring him to honor you with his grace, that you may so know him in your youth.

The Epistle Dedicatory

youth, as that you may be known of
him in your age, and that serving
him like a faithfull Souldier against
sinne and all sinnefull vanities in the
Church militant, you may
raigne also like a noble Vi-
ctor with him in the
Church Trium-
phant. Fe-
bruary. 16.
1608.

Your Worships
in the Lord,
to be commanded,

THOMAS TVKE.

Totius inquit Eduardi Smithi ad Lectorem.;

*Lascina faciem Veneris laudare vetustas
Respersam nauo garrula saepe solet.
Exhibet iste liber veneres nauo sine castas,
Es latam quicquid sternat ad astra Viam.*

Eiusdem ad Momum.

*Nigro si tibi mos bene facta notare lapillo,
Hic: omnis maculis pagina sparsa foret:
Vana at sicarfas tantummodo somnia Mome,
Crede tuis maculis non locus ullus erit.*

Eiusdem ad Auctorem.

*Ergo age, pensentur tibi tot mercede labores
AEternâ, dignam secula nostra negant.
Exhibe, tende, doco, condigna, salubria, Vera,
Christo, quibus, cunctos, carmine, voce, stylo.*

The names of such as are alledged in this booke,
beside the Scriptures.

A	Isidore
A mbrose	Isychius
Angelome	Iustine
Anselme	K
Aquinas	Keeke
Aristotle	L
Augustine	Lactantius
B	Luther
Bede & Beza	M
Bellarmino	P. Martyr
Bernard	O
Bradford	Origen
Bucanus	P
Basill	Perkins
C	Philpot
Caluin	Piscator
Cicero	Polanus
Chrysostome	Primassius
Clemens Alex.	Prosper
Cameracensis	R
Cyprian	Radulphus
Cyrrill	Roffensis
D	Rogers
Danaus	Remigius
F	Rollack
Fox	S
Fulgentius	Sedulins & Sturmius
G	T
Greenham	Tertullian
Gregorie	Theodulus
H	Trelocatus
Hugo & Haimo	Tyndall
Hrome	V
I	Vrsinus
Innocentius	VV
	Willet



OF GODS ETER- nall Election.

CHAP. I.

*The word Election hath five significati-
ons. Three reasons to proue that there
is an Election to life. Two reasons pro-
ving the necessary use of this doctrine.
Foure reasons to shew that Ministers
should teach it. Three duties to bee
done concerning the handling of it.*



ALL men are by a cer-
taine instinct of nature
desirous of knowledge,
and account ignorance
evil and unseemely, like
a defectiue body, or a
light-lesse house. For knowledge is
the eye of the minde, the light of the
soule, the ornament of grace and na-
ture, and such riches, as will swimme
with the master, when he suffers ship-
B wracke,

Πάντες ἀν-
θρώποι τῇ ἐ-
ννυ ὁρίον-
ται σοφίᾳ,
Ἀριστοτ.

Nescire &
malum &
turpe duci-
mus, Cic. 1.
Offic.

2 *Of Gods eternall Election.*

wracke, and sees his whole estate to sinke before his eyes.

Now the more excellent and commodious a thing is, the more worthy it is of our knowledge. Therefore it is discommendable and vncomely for any man to bee ignorant of himselfe, and of the causes, the meanes and manner of his eternall saluation, and redemption from horrible and intolerable miserie.

To further this knowledge, my purpose is, out of the Scriptures, and by the helpe of sundry learned and ortho loxall Writers, briefly to treat of Gods *Election*, and the *Execution* of it: and so we shal (as in a *Glasse*) behold, what course the Lord hath in his wisdom taken to manifest his grace vnto vs, and to make vs partakers of his glory.

Before I shew what election is, I thinke it not amisse. 1. To shew the significations of the word, because it is ambiguous. 2. To proue that there is an Election. 3. And that the doctrine thereof ought to bee learned. 4. As also to shew that it ought to be
prea-

Of Gods eternall Election.

preached to the people. 5. and in what maner.

For the first; this word *Election* (or *Chusing*) hath five significations.

First it signifies the chusing and assuming of a man to some worke or office. So *Saul* was chosen to bee a King and *Judas* to be an Apostle: and of this *Election* is that speech of Christ to bee vnderstood; *Haue not I chosen you twelue, and one of you is a Diuill?*

Secondly, it is taken for that *Election*, whereby the Lorde doth make choise of a nation to bee his people, vpon whom he will bestow his lawes and ordinances, and more singular loue-tokens, then vpon many other. Thus the *Israelites* were Gods elect, though amongst them were many reprobates. For this election was temporall in part, and but a *Remnant* in comparison were elected as touching that eternall decree of life.

Thirdly it signifieth the eternall decree of God for the separating and adopting of some men to euerlasting life.

Fourthly, it sometimes signifies the

Luke 6. 13.

Iohn 6. 70

Bucande
pred. Los.
36. Que. 2.

Deur. 4. 37
& 79. Psal.
705. 6

Polan. de
predest.

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Polan. de
predest.

Fourthly, it somerimes signifies the

Buc. & Pol.
ibid.

execution of this decree, or the separation of certaine men in time by effectuall vocation.

Rom. 11.7

Tit. 1.10.

Fift'y, it signifies in that speech of Paul, (*The election is obtained*) the Elect themselves, as *Circumcision* is vsed sometimes for *Circumcised*. But we here vse it in the third signification. And so much for the word.

Now that there is such an Election, it is euident by these reasons.

Matth. 20
15.

John 13.13.

Act. 13. 48

2. Pet. 1.10

First by expresse testimonies of holy Scripture. *Many are called, but few are chosen. I know* (saith Christ) *whom I haue chosen. So many as were ordained to eternall life beloued. Endeavour to make your election sure.* Hee is blinde that cannot see the shining of the Sunne at Noone.

Pro. 16.4.

Mal. 1.3.

Iude. 4.

Secondly, the Scripture sheweth that there is a *Reprobation*; therefore, vellewee shall say that all are reprobates, we must needs grant an electiō.

Thirdly, the Scripture setteth forth vnto vs the cause, the perpetuities, the benefits and tokens of it: which were to no purpose if there were no election at all.

Lastly,

Lastly, we haue the consent of the Church in all ages. It is (saith Augustine) *horrible blasphemie to deny Predestination.*

Hauiing now prooued that there is an Election, I come in the third place to prooue the necessitie of learning & vnderstanding this doctrine; which I will do with these two reasons. The first is this.

That doctrine ought to bee learned, which serues to declare Gods glorie.

But the doctrine of election doth manifest the glory of God. For first, it sheweth that we are elected to the honour of God, and to the praise of his glorious grace. Secondly, it argues and illustrates his essentiall properties, as his omnipotencie, omniscience, eternity, mercy. Thirdly, this doctrine doth both demonstrate and defend the free grace of God against all contrariant heresies and errors, and will arme vs against many impetuous enemies of the truth; therefore it is a doctrine worthy to be learned.

Secondly, that Doctrine is neces

Predestina-
tionē nega-
re immanis
est blasphem-
ia.

Aug. lib. 6.
Hypog.

vid. Hub.
Sturm. de
rad.
Thes. 1.

6 Of Gods eternall Election.

farly to bee learned, which is profitable to vs in the course of Chrittianity: but the doctrine of election will auaille vs much in the running of this race. For first, it releiues our faith against diffidence, shewing that our saluation hangs not like a Meteour in the ayre, but is firmly fixed vpon the loue of God in Christ. Secondly, it furthereth our Spirituall ioy, in that it teacheth that the loue of God is *Constant*, and his decree concerning our welfare is *Eternall*. Thirdly, it eclipseth the pride of the heart, shewing that Gods dignation, and not mans dignitie, his fauour & not mans faith, his mercie and not mans merit is the fountaine and foundation of mans felicitie.

Fourthly, it prouokes vs to true gratitude and the praetise of all good works: because it teacheth to ascribe our saluation wholly to the grace of God, and not to our owne goodnesse: as also that wee were elected to bee holy, and not to follow the swinge of the flesh, and to goe a whoring after our owne lusts. Fifthly, this doctrine

ministers

Ier. 31. 3. &

31. 40.

2. Tim. 2.

19

Tit. 3. 5.

Eph. 1. 4

ministers comfort to vs, and helps our patience in aduersitie. For it teacheth that wee are predestinated to weare the crowne of thornes with Christ, as well as the crowne of glory: and that, as wee are couered with the grace of God as with a Canopy, whiles wee liue in this world, so wee shall be honoured with immortall glory in the world to come; therefore this doctrine ought to be learned and remembred.

Rom. 8. 19

Fourthly, it is fit for Ministers to acquaint their people with this doctrine. The reasons are these. First, Christ and his Apostles, and some of the olde Prophets haue commended this doctrine vnto the Church, and did teach it the people. But it were grieuous sacriledge to depriue the poore people of that, which GOD doth vouchsafe them; and transcendent impietie to denie the preaching of that in the Church, which God doth teach in his word for the good of the Church. For whatsoeuer is written in the word, *it is written for our learning, that through the consolation of*

Polanus &
Scurmius de
pred.

Rom. 15. 4

the Scripture we might have hope.

Matth. 28.

Ma, k. 16.

Secondly, the Gospell ought to be preached vnto all, both learned and vnlearned: but the doctrine of Election is a principall part of the Gospell; yea the *whole Gospell* is inclosed within the bosome of this doctrine, if we respect both the decree it selfe, and the execution and accomplishment of it together: therefore it ought to bee promulged and made knowne vnto all.

Thirdly, this doctrine is very vsefull and solatiuous, and may be applyed to many notable purposes. For it shewes vs the true causes of all our happinesse. Secondly, it confuteth the *Pelagians*, who ascribe saluation to mens owne strength and merits: and vtterly ouerturneth the opinion of Election for works, or faith foreseen. Thirdly, it serues to correct the course of those that hinder their owne happinesse by their presumption, diffidence, incredulity, prophanenesse, sensuality, and other irregular and irreligious courses. Fourthly, it proues the deity of Christ. For in that hee
hath

hath elected vs vnto life, we conclude that he is very God. Fifthly, as it testifieth the loue of God vnto vs: so likewise it serues to enflame vs with loue towards him. For who would not loue him, of whom hee is so loued, and to whom hee is so much obliged? And to omit many vses which might be made of this doctrine, it shewes the great power and authoritie that God hath ouer men, in making choise of whom hee list to bee his vessels of honour, and temples for his Spirit to inhabit. And finally it teacheth vs to loue our brethren, who are elected by the same God. and for the same ends that we our selues are.

Fourthly, Ministers are by *Pauls* example bound to teach their people the *whole counsell of God*, and so keepe backe nothing which is commodious: therefore they must teach them this doctrine. Lastly, Ministers must not suppress or keepe backe that which is reuealed, but rather proclaime and diuulge it. For *things reuealed* (as this is) *belong to vs and to our children* for euer, as *Moses* writeth. Yea, they ought to

Polan, ibid

Act. 10.

Deut. 29.
29.

to do it the more diligently, that they may preserve them from those infectious errors, which many turbulent and erroneous spirits doe publish to the world, and stay them from abusing this so holy a doctrine (as many doe) to licentious & luxurious living. The judgement of *Calvin* is worthy to be embraced, who saith; *We shall never be thoroughly perswaded that our salvation doth flow from the Fountaine of Gods free mercie, untill we bee acquainted with his eternall Election.* The Scripture is the Schoole of the holy Ghost, wherein as nothing is omitted necessarie to be knownen, so nothing is taught, but that which is expedient for a man to know. We must therefore beware that we do not keepe the faithful from that which the Scripture delivereth concerning Predestination, lest we seeme maliciously to defraud them of that, which God doth afford unto them, or reprove his Spirit as if hee had revealed things fit for some considerations to be concealed.

The fift and last thing to be considered, is the *manner* of propounding and handling of this doctrine. Here these

Instit. lib.
3. c. 21. f. 1

ibid Sect. 3

Vide Aug.
lib. 1. de
predest.
san. c. 20.

these duties must be obserued. First, that this doctrine bee deriued onely from the word of God, and not fetcht from the forge of mans braine. For the word is a sure *Rule* to direct our vnderstanding. And it is the *cheifest point of sobrietie to make GOD our Schoole-master when we learne, and then to leaue learning, when he leaues teaching.* When he leaues speaking, then wee should leaue inquiring. Hee which curiously pries into Gods secrets, runnes himselfe into an inextricable labyrinth, and findes not that where-with his curiositie may be satisfied.

Caluin.
ibid.

Secondly, this doctrine ought to bee deliuered in conuenient and fit tearmes, that the trueth thereof may be discerned, and no point obscured, and that the sublimitie and maiestie thereof be not eclipsed and debased.

Thirdly, it is fit that before this doctrine be preached to the people, the Minister do first acquaint them with more familiar points of Religion, that his labours may be more prosperous and beneficiall. These things haue beene deliuered by way of a Preface.

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I will now speake of the decree of Election, and of the Execution of it.

CHAP. 2.

What Election is. There bee two distinct acts thereof. The causes of it, Efficient, Materiall, and Formall. Three ends thereof. Sixe effects of it. Two subiects of it. Fifteen prerogatives of the Elect. Three properties of Election. Many signes thereof are set downe.



LECTION TO EVERLASTING life is the speciall decree of God touching the conferring of eternall salvation by Christ the Redeemer, to certain

men, of mere mercie and good will. Or, The degree of Election is that, whereby God hath appointed some unto his glorious grace, in the obtaining of their salvation and celestiall life by Christ. Or it is (as Augustine teacheth) the preparation of a free donation, whereby God hath made vs vessels of mercie before the

crea.

Keck. Syst.
Theol. l. 3.
c. 10.

Perk. de
pred.

Aug. de fide
ad P. cap.
35.

creation of the world, vnto the aduision
of the sonnes of God by Iesus Christ.

See, abt. 1.

In the decree of Election there are
two distinct preordinations, or acts of the
diuine counsell; the former concerning
the end, the latter concerning the
meanes tending vnto the end.

This the holy Ghost seemeth to
haue taught most clearly, *Rom. 9. 11.*
where he saith; *That the purpose which*
is according to Election, might remaine
firme. By which we see a distinction
put betwixt the purpose of God & his
election. And in *Rom. 8. 29, 30.* The
decree is expressly distinguished from
the execution of it, which the Apostle
placeth in vocation, iustification and
glorification.

The first act in the decree of Election
is a part of the diuine purpose, whereby
God doth assume certaine men to be crea-
ted (passing by all others) vnto his euer-
lasting loue and fauour, and by assuming
them doth make them vessels of mercy and
honour.

Perk. de
grad. p. 10

The second act is the purpose of sa-
uing or of conferring glorie; whereby
God doth ordaine and separate the
same

same men being to fall in *Adam*, vnto saluation and celestially glory.

These two acts must not be seuered, but distinguished. The former is of men to be created, and the latter is of men, that are both created and corrupted. By the former, men are ordained vnto grace: and by the latter, the meanes are subordained, whereby grace may be conferred and declared. For this latter prepares a way for the complement and execution of the former.

The *efficient cause* of Election, or the *Election* is God Almighty, Father, Sonne, and Holy Ghost. For such workes, as are wrought by God vpon the creature, are common to the three persons, the maner of working peculiar to each of them being reserved. And the Scripture expressly sheweth that the Father & the Sonne did elect vs, *Eph. I. 4. Iohn 15. 16.* For howsoeuer Christ himselfe is *elect*, as hee is our *Mediatour*, yet as hee is the eternall *Word* or *Sonne* of the Father, he *doth elect* as well as the Father. Now seeing the worke of election belongs

*Opere Trinitatis ad
extra sunt
indivisa.
Aug.*

*Ro. 4. 1.
Math. 12
18
1. Pet. 1. 20.*

to them, we may not exclude the holy Ghost, who hath one *common God-head* with them. 1. Iohn 5.7

The cause which mooued God to elect those which are elected, was his *meere good will*, and nothing els, as appeareth by these reasons.

First by the word of God. *Hee hath* (saith Paul) *predestinated vs according to the good pleasure of his will. At this time also a reseruation is made according to the election of grace.* Ephe. 1.5 Rom. 11.5

Secondly, if Christ did not merite as he was a man, to bee vnited to the person of the word, and to bee borne wholly voyd of sin, there is no cause for vs to thinke but that our election vnto life is of the free grace of God. But *Augustine* doth confidently and most truely teach, that the man-head of Christ was thus aduanced for no merit or worke thereof, but freely had it. Therefore it is absurde to thinke that we were not elected of Gods free grace. Tom. 7. 1sb. 7 de pre. C. 15

Thirdly, if the Patriarch *Iacob* was elected by grace, then Election is of grace: but the former is true, as Paul Polan. de pred. pag. 351 doth

doth witnesse, *Rom 9. 11.* Before the children were borne, and when they had neither done good nor euil, that the purpose of God might remaine according to election, not by works, but by him that calleth, it was said vnto her, the elder shall serue the younger. Therefore we also are elected of grace.

Eph. 1. 6.

Fourthly, God hath elected vs (as the Apostle teacheth) for the commendation of his glorious grace: but if election bee not of grace, then grace deserues not all the praise, but we our selues haue something whereof wee may glory.

Aug. *ibid.*

Fifthly, let vs consider the iudgement of antiquitie. *Augustine* saith; *As he (that is Christ) is predestinated to be our head, so are wee to be his members. Humana hic merita conicebant. Let mens meritis here be silent, which perished in Adam. Et regnet; And let the grace of God beare the sway and raigne. And againe; In one and the same cause one is forsaken, & another is taken (Alius assumitur, gratia praestante, non merito) in mercie, and not of merit. And againe; He hath elected none worthy, but by e'e-*

Contra Iul. Pel. Tom. 7.

Contra Iul. Pelag. l. 5. c. 3

Electing

Electing him he hath made him worthy. It is the grace of God, whereby he hath elected me, not because I am worthe, but because it vouchsafed to make me. *Videte charissimi*: See (my beloved) how that hee doth not elect men good, but maketh those to be good whom he hath elected. And elsewhere he saith, that God loved no other thing in Jacob, then his owne free mercie. He loved Jacob by his free mercie, and hated Esau by his iust indgement. Hierome also speaking of Jacob and Esau saith, that the election of the one and the reiection of the other, doth not demonstrate their merits, but the will of the Elector and reiecter: and further also confesseth that it is in the power and will of God to elect or reiect a man, without good or euill workes. *Angelome* also saith, that Christ hath predestinated some to eternal libertie, quickning them by his gracious mercie.

Finally, this trueth will appeare, if wee shall remooue the false causes which might seeme to perswade God to chuse vs for his people.

First, therefore we are not elected

C

for

Tract. 86.
in Ioh.
Epiſt. 105.
ad Sex.
In Enchir.
ad Laur.
c. 98.
Ad Hebid.
Quæſt. 10.

Incap. 8. l. 1.
2. Regum.

tor foreseene faith, as these arguments
 ensuing will sufficiently prooue vnto
 vs. First, God is the primarie and
 principall authour of all his actions.
 Now the supream and first ground
 or author, depends of no externall
 ground or beginner. But God should
 depend of an externall ground, if hee
 could not elect whom he would, vn-
 lesse faith did mooue him. Secondly,
 euery cause is before the effect: now
 Faith is after Election, as the Holy
 Ghost sheweth when hee sayth: *So*
many as were ordained to eternall life be-
lieued. It was well sayd of one, *Christ*
first apprehends vs: and this apprehension
of his workes in vs the apprehension of
faith, whereby we lay hold vpon him.
 Faith is a meane, which tends to the
 end, wherunto the elect are ordained.
 Wherefore seeing that Election must
 needs be before the end, it must also
 bee before Faith, which is a meane
 leading to the end. Thirdly, faith is
 not the cause of vocation and iustifi-
 cation, moouing God to call and iu-
 stifie, therefore it is no impulsive cause
 of

Keck. Syst

Theol. 1.3.

c. 1. d. 1.

701. 1. 1.

701. 1. 1.

701. 1. 1.

701. 1. 1.

701. 1. 1.

701. 1. 1.

701. 1. 1.

Acts. 13. 48

Perk. in

Gal. c. 4.

vers. 9.

of election. For *the cause of the cause,*
is the cause of the thing caused. If faith
 then were the cause of Election, it
 should be also the cause of vocation
 which is an effect thereof. But it is
 not so, as the Apostle teacheth, *Tit, 3.*
3. Lastly, the Scripture no where
 saith, that we are elected for fore-seen
 faith. What reason then haue wee to
 beleue it? Wee conclude therefore
 that wee are not elected for faith: and
 with *Iustine Martin* wee call those
 blest: *Qui sunt praesciti ut crederent,*
Which are fore-knownne that they should
beleue. And we say according to *An-*
gustine, that those are elected (*Non qui*
eliguntur quia crediderunt, sed qui eligun-
tur ut credant) which are elected to be-
 leue, not because they haue beleued. I
 haue obtained mercie (saith *Paul*) that
 I should bee faithfull: *Non quia fidelis e-*
ram: not because I was faithfull, as An-
gustine speaketh.

Secondly, we are not elected for any
 fore-seene workes. For first the Apostle
 excludes all workes, from being the
 causes either of election or of repro-

Quicquid
est causa
causa, est
etiam causa
causati.

Contra
triplo,

Rom. 1.1.1.
de pred.
sanct. c. 17.

1. Cor. 7.25

Cap. 3.

Ephes. 1. 4.

Apolog. ad
Ruffin.Rom. 9. 16.
Polan. lib.
de prad.

bation Rom. 9. 11, 12. And teacheth that Election is not in him that runneth, that is, it is not to be attributed to his industrie or indeauours. Secondly, good workes can merite nothing of God, because he is the author of them, and they are due vnto him, and are not equiualent and proportionable to his grace. Thirdly, we are elected *that we should be holy*, and should doe good works; & therefore it were absurde to imagine that good workes did moue God to elect vs. Hierome saith: *The Apostle saith not he hath elected vs — Cum essemus sancti, whē we were holy, sed ut essemus, but that we should be holy.* And Augustine saith. *The election of grace doth not onely preuent or go before mens works, but before faith, whence all good works do flow.*

Thirdly, Election is not made for the wil of mā, or for that mā would it. For the Apostle painely professeth, that *it is not in him that willeth, but in God, which sheweth mercie.* By will, is meant the cogitation, desire or endeouour of our minde, which the holy Ghost excludeth from Election. Secondly, the

the will of man is not eternall, and therefore cannot be the cause of eternall election. For the efficient cause must goe before the effect in time, or at least in nature. But the will of man is not in nature before Gods election, much lesse then in time. Lastly, if we were elected for our owne will, many grosse absurdities would ensue. First, the grace of God should bee subiect to mens wills, as *Prosper* affirmeth: that is, the grace of Election should be inferiour to the will of man, as the effect is to the cause: the will of man should bee more excellent then the grace of God. Secondly, it were (as *Prosper* saith) to make the beginning of saluation to bee in him that is saued. Thirdly, it were in mans power to be either an elect, or a reprobate if he would. Fourthly, all certaintie of Election would be taken away, seeing the will of man is instable and vncertaine. Fifthly, election would be casuall, as depending vppon the will of man, which is mutable, and so God should be made an *Idol of Fortune*, that

Polan. ibid.

is, he should chuse if man would, and not chuse if man would not. We conclude therefore that the will of man, is not the efficient cause of Election.

Rom. 2. 11.

Deut. 7. 7.

Col. 1. 12.

Fourthly, God doth not elect any man for his birth or beauty, or for any prerogative or excellencie in his person. For God is no *accepter of persons*: and these things are not before Election, but come after it. Secondly, that which *Moses* saith of the generall election of all the *Israelites*, may bee as truely sayd of the speciall election of all true *Israelites*, that God hath not chosen them for their multitude, but of his *owne love*, nor for any dignitie in them, but of his owne meere mercie. We see God respected not the eldership of *Cain*, but choose *Abell*: hee regarded not the riches of *Nabal*, the wisdome of *Achsophel*, the beauty of *Abfolom*, the comlinesse of *Saul*, the princely blood of *lezebel*, neither were all the seed of *Abraham* elected, as was *Abraham*. It is God, who makes vs meet to be partakers of the inheritance of the *Saintes*, and not any prero-

prerogative or dignitie in vs. We call Christ our Saviour, because he by his dignitie and merit hath deserved our salvation of God for vs: even so wee might be called our owne Electors, if we did moove God to elect vs by our dignities or prerogatives. Finally God respects not these things in saving vs, therefore neither in electing vs. For if they did moove God to elect vs, they should also perswade him to redeeme and save vs, which is against the Scripture in many places.

Finally, the merit of Christ is not the efficient or impulsive cause of election, though it be of salvation. For the efficient cause of election, which is without beginning, must also be without beginning: but the merit of Christ is not from eternitie: therefore it is not the efficient cause of eternall election. Secondly, if Christ himselfe, as Mediator, was elected from all eternity, then his merit is not the cause of electing. but the former is true out of *Peter*, the latter therefore is also true. Thirdly, the effect of eternall electi

*Polian. lib. de
predest. pag.
45.*

on is not the cause thereof: but the merit of Christ is the effect of election. For God did not elect vs, because Christ was to die for vs: but on the contrarie, Christ did therefore die for vs, because God had elected vs in him. Therefore the merit of Christ is not the efficient cause of Gods election. Wherefore we do conclude, and with *Calvin* we doe auerre according to the truth, (*Hoc consilium quoad Electos in gratuita eius misericordia fundamentum esse*) that the foundation of Gods Election is laied in his free mercie. He will haue mercie, on whom he will, and chuseth whom he pleaseth. And so much for the efficient and impulsive cause of election.

Instit. l. 3.
c. 21. s. 7.

Rom. 9. 15.

The *materiall* cause, or *matter* of Election is threefold: first *in which*, that is in Christ the Mediatour: secondly *about which*, & that is about certaine men: thirdly *of which* it doth consist, (of which last wee now entreat) and that is the counsell of God. For election is nothing but the counsell of GOD, for the separation of some men

men to eternall life.

The *formall* cause is the ordination, assumption and separation of certaine men from all others, to the fruition of present grace and future glory.

The *ends* of Election are three.

The former concernes God, that doth elect: the 2. latter concerne those that are elected. The first is the glory of God, and the celebration and declaration of his mercy. *Rom. 9. 23. That hee might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie. Eph. 1. 6. He hath chosen vs to the praise of his glorious grace.* The glory of God is the *supreme* end of all things, therefore of election. And if we be commanded to make it the *scope* of all our actions, wee need not doubt but that God doth aime at it in all his.

The second end of Election is, *that we should bee holy and blamelesse* before God. *Augustine* saith well; *He chose vs not because we were then holy, neither yet because wee would hereafter prooue holy: but he rather chose vs to this end, that in the*

Bucan loc.

36.

Quest. 32.

*Sturm de
vredst.*

The 1. 6.

1. Cor. 10.

15.

Ephes. 1. 4.

the time of grace we might be holy through good works.

A^ct. 13. 48.

Rom. 9. 23.

1. The^s. 2.

13.

The third end, is the saluation and glory of the Elect. Therefore they are sayd to be *Ordained to eternall life, and prepared vnto glorie, and chosen vnto saluation.* We may not thinke that Election is the absolute wil of God without any end. It were impietie to attribute such a will to God, as hath no scope or end proposed to it. For if nature doe nothing in vaine, or to no end and purpose, much lesse doth God.

Eph^e. 1.

A^ct. 13.

Rom 8.

Polan. de

pra^e 1. pag. 60

The effects of Election are the meditation of Christ, adoption, vocation, sauing faith, iustification and glorification, which comprehendeth two things: first regeneration or sanctification: in which is contained perpetuall repentance (that is, auersion from all euill, and conuersion vnto God) loue, righteousness, the hatred of sinne, the study of good workes, calling vpon God, true humilitie, a desire to see Christ, constancie in professing the true faith to the last gaspe.

For

For Gods Election is the roote of all the gifts of God in vs: and the foundation of all his saving benefites.

Perk.in
Gal. c. 4.
Polan. de
pred. pag. 59

Secondly, glorification comprehendeth in it the complement and fruition of all glory in the life to come: that is, of all holines and happinesse with the Lord for euer.

The Subject of Election is double. The first, is the subiect in whom we are elected. This subiect is Christ: *Hee hath chosen vs in him*, saith Paul. Now we are not elected in Christ, as hee is God, or the Word simply so considered. For in this respect he is our Elector, as he saith himselfe, *I know whom I haue chosen*. Neither are wee elected in him, as a meere man. For a meere man was not fit for vs to bee elected in. But we are elected in him, as he is God-man, our Head and eternall Mediator, in whom God hath placed all spirituall blessings, which hee would communicate to vs in his good time.

Ephc. 1. 4.

Ioh. 13. 18.

And wee are elected in Christ, because we were not capable in our selues of so great excellencie. He only (as Polanus truly

Cal. Inst. 1.
3. c. 22. §. 1.
de Pred.

28 Of Gods eternall Election.

Cal. ibid.

Perk, de
predest.

Note; man
simply
considered
is the ob-
ject of e-
lection in
respect of
the preor-
dination of
the end:
but man
corrupted,
if we re-

truely teacheth) is the fit meane, in whom we were elected, considering that by election, there is made an union and consunction of vs with God the electour. Calvin alleaging that speech of Paul, (He hath chosen vs in Christ) saith that it is all one, as if he had said that God, because he found nothing worshie of his election in all the seed of Adam, did therefore turne his eies vnto his Christ, that hee might elect members as it were out of his bodie, whom hee would take vnto the fellowship of life. It were therefore very absurd to dream of any election out of him; hee being the foundation of the execution of Election in respect of the beginning, meanes and end.

The other subiect, is the Object of Election, or the persons that are elected. And these are not all the sonnes of Adam, without exception of any. For first, hee that taketh all and refuseth none, cannot properly be said to chuse. For election supposeth a reiection. He which makes a choice, refuseth some. Secondly, whom God electeth, hee doth also glorifie. But
all]

all are not glorified : therefore all are not elected. Thirdly, sauing faith is peculiar to the *Elect*, and not common to all, and is a true effect of Gods election. Now many being destitute of true faith for euer, it must needs bee that they are also out of Gods election. Fourthly, the Scripture shewes that some are elected, and some refused, Rom, 11. 7. *The Elect haue obtained it, but the rest are blinded. God hath made the wicked for the day of euill.* Gregory saith well : *Deus miro modo, God being the creator of all alike, hath admirable fore-elected some, and forsaken others.* Now why God electeth not all (*Ne queramus scrupulosius, si errare nolumus, Aug.*) If we would not erre, wee must not be too curious in enquiring. Aquinas saith truely, *God hath no reason but his will, why he should elect some to glory and cast away others.* Neither doth God offer the least iniury, though he doe not chuse all, because he is not tyed to chuse any. His Lordship is ouer all, his authoritie is absolute, he may doe with his owne what he will.

Who

gard the
ordination
of the
meanes,
that tend
vnto the
end,

Rom. 8. 30.

1. Thes. 2.

13.

Tit. 1. 1.

2. Thes. 3. 2.

Pro. 16. 4.

Comment.

in 1. Reg.

cap. 4.

Sum. 1. part.

quæst. 23.

art. 5.

Rom. 9. 18.

Who can hinder him? Wee are ail to him as clay in the hand of the Potter. *Hee will haue mercie on whom hee will, and whom hee will hee hardeneth.* The rich man of a rout of beggars sets his loue on one, and passeth by the rest without wronging any. A man entertaines one into his house, and passeth by many other without any iniury done vnto them; and shall we thinke that God may not lawfully chuse or refuse whome he pleaseeth? God (saith *M. Green-ham*) is debtour to none, and therefore sheweth mercie to whom he will. Wee may assure our selues that his reasons are most iust, though vnknown to vs. For the depth of his counsels cannot be sounded. Therefore *Gregorie* saith well; *Let no man desire to search out the cause why one is elected, when another is repelled, because his iudgements are unsearcheable, and his waies past finding out.*

Expos. in
Iohnc. 37.

Seing then all men are not elect men, let vs see who are the elect, and what their number is.

For the first, whosoeuer is, or shall
be

bee saued, the same is vndoubtedly elected. For both these propositions are infallibly true. 1. *Whosoever is elected shall be saued.* 2. *And whosoever is or shall be saued, is elected.* Now these are vndoubted Notes of saluation. First, to esteeme the word of GOD more then our appointed food, *Iob 23 12.* And to couer to be fed with it, that we may grow therby. *1. Pet. 2. 2.*

Secondly, to be swift to heare, slow to speake, and slow to wrath, laying apart all maliciousnesse, and the excrements of sinne, and receiuing with meekenesse the word that is grafted into vs, that it may saue our soules. *Iam. 1. 21.*

Thirdly, to meditate in the word night and day, and to alienate our selues from the counsels and wayes of the wicked. *Psal. 1. 1. 2.*

Fourthly to walke vprightly before God, and to be of a pure and sincere spirit. For *blessed are those that are vpright in their way. Psal. 119. 1.* And *blessed are the pure in spirit, for they shall see God.* And this sinceritie and puritie of

Greenham
These notes
may be better inserted
towards the
end of the
tractate,
where the
notes of eternall
life are
set downe.

Math. 5. 8.

of heart may bee discerned by these two notes. First when wee haue respect vnto *all* the commandements of God, labouring to know them if wee doe not: and if wee doe, to doe after them according to the measure of grace wee haue receiued. Secondly, if we be desirous and labour to vse all and euery one of those meanes, which God hath ordained in his word, to bring vs vnto puritie of heart: and if in doing these things, we simply and singly seeke to approoue our selues vnto God, without either looking for praise or profit, rebuke or losse from men, and when wee seeke not chiefly these outward things at Gods hands, *Greenham.*

The second thing to bee considered, is the number of the elect, concerning which, these 3. conclusions are worthy to be weighed.

First, that the elect, considered apart simply by themselves, are exceeding many, constituting the whole Church of God, which is the mysticall body of Christ. *Many shall come*

come (saith Christ) from the East and West and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen. Paul saith that by the obedience of Christ *Many shall be made righteous.* Iohn saith he saw an Innumerable Multitude of all nations and tongues, which stood before the Lambe, clothed with long white robes, and palmes in their hands. Augustine saith, (*Electorum quidam quasi mundus est*) that there is as it were a certaine world of the Elect. And Ambrose saith that there is in the Elect an afore-knowne (*Specialis quedam vniuersitas*) a speciall kinde of vniuersalitie, (*ut de toto mundo totus mundus*) That the whole World out of the whole world, and all men from all men seeme to be taken vnto life. So then we say that the number of Gods elect considered by themselves alone is great.

Secondly, the Elect in comparison of the Reprobate and damned are but few. For strait is the way of life, and few there be that finde it. And many (saith Christ) are called, but fewe are chosen. Christs Flocke is but a little

D

flocke

Matth. 8. 11

Rom. 5. 19

Reu. 7. 9

Lib. 3. de
doct. Christ.

cap. 34
Lib. 1. de
voc. gent.

Matth. 7. 11

Matth. 20.
16.

Luke 12. 32

Rom. 9. 27

Is. 10. 27

Heb. 11. 12

stocke. And *Paul* out of *Ezay* saith, that *though the number of the children of Israel were as the sand of the sea* (as indeed they were) *yet shall but a remnant be saved.* Which point must bee well considered, because some haue imagined that God hath elected all. But if this were true, then either all should be saved, or else God is changeable, and doth alter his purpose of himselfe: or els is overcome and drawne to change it by some other, which things cannot but offend a iudicious and godly care.

Instit. lib. 2

Thirdly, the number of the Elect is certaine and defined. God knowes them all, and they can neither bee diminished nor increased. It is true-ly said of *Trelecius*, *Electorum & reproborum numerus & numeratus certus est, quauis uterque nobis non certo compertus.* The number of the Elect is certaine, both how manie they are, and who they are, although it bee not certainly known to vs. God knowes them and their number, though man doe not. This was also the iudgement of *Augustine*,

Augustine, who speaketh thus; *These things I speake of them, who are predestinated unto the kingdom of God (Quorum ita certus est numerus, ut nec addatur eis quisquam, nec minuat ex eis)* Whose number is so certaine, that neither any can be added to them, nor taken from them.

Decor.
gra c.13

Hauing now spoken of the persons that are elected, it will not bee amisse briefly to set downe their prerogatiues, which no reprobate can partake of.

First, God knowes them, and approues and loues them. Now if the grace of earthly Princes be in so great request, what price can bee set of his loue, who is the Prince of all Princes, and the grand Commander of all the world?

2. Tim. 2.
19.

Secondly, a liuely and true sauing faith pertaines to them onely: and therefore Paul calles it the faith of the elect; & the scripture saith, that so many as were, *ordained to eternal life beleeued.* Calvin saith that faith is a singular pledge of Gods fatherly loue, layed vp in store for those his sonnes, whom he hath adopted. And this gift is very excel-

Tit. 1.1.
Acts. 13. 48
Infin. 1.3.
c. 22. f. 10.

lent. For by Faith we liue, by Faith wee walke, by Faith wee are iustified and our heartes purified, by it wee vanquish the world, and without it, it is vnpossible to please God.

Rom. 8.30

Thirdly, effectuall vocation and conuersion vnto God belongs not to the Reprobate, but to them, *Whom he hath fore-knownen and predestinated, whom he calleth.*

Homil. in
Ezek.

In 2. Reg.
cap. 7

Fourthly, the redemption from sinne and miserie, and the righteousnesse which is by Christ is theirs, and theirs alone, *Is. 53. 6, 12. 1. Cor. 1. 30.* Gregorie saith well; *Pro electorum vitæ usque ad mortem se tradidit author vitæ:* The Lord of life laied downe his life, that they might liue, which were elected vnto life. And Angelome saith; *Que est gens in terra alia* what other people is there in the earth (*præter populum electum*) besides the elect: for which God, the sonne of God, vouchsafed to come into this world as into Egypt, that taking vppon him the shape of a seruant, he might redeeme vnto himselfe with his blood an acceptable people studious of good workes.

Fifely,

Of Gods eternall Election. 37

Fiftly, they onely are adorned with the speciall graces of the spirit: they onely are sanctified and renewed. *Isidore* saith; *Spirituall grace is not distributed vnto all (sed tantummodo electis donatur) but is giuen to the elect onely. Nature* (saith *Augustine*) *is common to all men, but not grace.*

Col. 3. 12

Sent. l. 2. c. 5

De verb.

Apost. ser. 11

Sixty, saluation belongs to none but to them. *Rom. 11. 7.* *What then? Israel hath not attained that he sought: but the Election (that is the Elect) hath obtained it, and the rest haue been hardened.*

Faith in Christ is theirs onely: and he that beleeueth in him shall be saved, but he that will not shall be damned. As the Elect are the onely true members of the Church militant: so they shall be the onely members of the Church triumphant. Therefore wee may boldly say with the Psalmist; *Blessed is that Nation, whose God is Iehonab, such the people, that he hath chosen for his inheritance. Blessed is the man whom thou chusest and causest to come vnto thee.*

Ioh. 3. 16

Mark. 16.

16

Psal. 33. 12

Psal. 65. 4

Seuenthy, none of the Elect shall be whollie seduced, nor utterly decline

38 Of Gods eternall Election.

Matth. 24.
24.
Iohn 10. 28
Ier. 32. 40.

Psal. 94. 14.

In 7. cap.
101.

Psal. 34. 7.

Heb. 1. 14.

and perish. For Christ takes it for granted that the Elect *cannot be seduced*, and saith concerning his sheepe; *I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.* And the Lord hath promised to stand by them, and to put his feare into their hearts, that they shall not depart from him. *Surely* (saith the Psalmist) *the Lord will not faile his people, nor forsake his inheritance.* Gregorie saith that temptation doth bide the light of righteousness in the heart of the elect oftentimes (*sed non interimit*) but puts it not out, and makes it pale & quiner (*sed funditus nō exstinguit*) but doth not extinguish it altogether. Saint Augustine saith well; Peter saith failed not in his heart, when open confession with the mouth failed him.

Eightly, God doth cause his Angels to protect and guard them: *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And as Paul speaketh, they are ministering spirits, sent forth to minister all for their sakes, which shalbe heirs of saluation.

Augustine

Augustine saith, This also I esteeme a very great benefit, in that the Lord hath giuen me an angel of p:ace to keepe me from my birth to my death.

Lib. 1. M
12.

Ninthly, God shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the foure windes, and from the one end of the heauens vnto the other. Christ also when he comes to iudgement, will set them on his right hand, and say; Come yee blessed of my father, take the inheritance of the kingdome prepared for you from the foundation of the world. But hee will place the Reprobate on his left hand, and pronounce vnto them the dolefull sentence of condemnation, saying; Depart from me ye cursed into everlasting fire, which is prepared for the Deuill and his Angels.

Matth. 24.
31.

Matth. 25.
33, 34, 41.

Tenthly, the Elect shall iudge the Reprobate. Know ye not (saith Paul) that the Saintes shall iudge the world? Know ye not that wee shall iudge the Angels? Their faith and pietie shall condemne the wicked, and bereaue them of excuse: and as the Iustices sit about

1. Cor. 6.
2, 3.

Iudge. at the Assises, so shall the Elect attend vppon CHRIST at the last iudgement, and shall subscribe vnto his sentence, and applaud his proceedings.

Moreover, all men, but especially all ministers ought to indure all things for their sakes. *I suffer all things* (saith Paul) *for the Elects sake, that they might also obtaine the saluatiō, which is in Christ Iesus with eternall glorie.*

1. Tim. 3.
10

Luke, 18
7, 8

Zach. 3, 8

Againe, God will *auenge his Elect*, though he seeme slow in reuenging those wrongs, that are done vnto them: For they that touch them, doe *touch the apple of his eye.*

Mar. 13 20

Furthermore, God for the loue he beareth to his Elect, hee will shorten the dayes of crueltie and calamitie. *For the Elects sake* (saith Christ) *which bee hath chosen, bee hath shortened those daies of tribulation.*

Reu. 17. 14.

Moreover, the Elect fight with the *Lambe*, against Antichrist and his kingdome, which shall by the *Lambe* be overcome. *For he is Lord of Lords, and King of Kings; and they that are on his*

his side, are called, and chosen, and faithfull.

Besides, the Elect need not dread death and damnation. For as the Apostle speaketh, *Who shall laie any thing to the charge of Gods Elect? It is God that iustifieth who shal condemne?* Finally, the Elect may bee assured in this life of their eternall election vnto life: Therefore Peter exhorts vs to *make our Election sure*: and the holy Ghost sets downe the notes of those, that are the true members of the Church, and shal rest vpon Gods mountaine. Now this certaintie may bee had two wayes. First, by the inward testimonie of Gods spirit, *which giues testimonie to our spirit, that wee are the sonnes of God.* Secondly, be the effects of election (as are the fruits of the spirit mentioned by Paul) which God appropriateth vnto his Elect, and which are as a ladder, by which we may assend as it were vp into heauen, & easily discern if we bee elected. *Because (as one well saith) Election includeth the means, therefore we must determine of it by the meanes.* The Apostle

Rom. 8. 33

1. Ioh. 5. 13

2. Pet. 1. 10

Psal. 13

Rom. 8. 16

Gal. 5. 22

Kerk. Syst.

Ihe. 1. 3. 42.

42 Of Gods eternall Election.

Rom. 8.30

Apostle saith, that whom God foreknew, he did also predestinate to bee like to the image of his sonne, and doth call, iustifie, and glorifie them. Therefore by conuersion we may hence inferre that those are elected, whom he doth conforme vnto his sonne, and effectually call, iustifie and regenerate; these being necessarie meanes, by which God doth accomplish his eternall election.

Now this prerogative is the greater, and more to bee respected, for these reasons.

M. Rogers
pag. 496.

First, because the Elect may haue better assurance of his election to salvation, then anie man can haue of the things hee holdeth in this life by seale, writing, witness, or any other way, that Law can denise or prescribe.

Secondly, the longer wee liue, the better we may be assured: the longer this assurance is inioyed, the stronger we may finde it.

Thirdly, this certentie doth beget exceeding ioy. For what can raise the like ioy in our hearts, as this, that wee know that we shall see the good pleasure

tures of the Lord in the land of the li-
uing, and shall haue an house not
made with handes, but eternall in the
heauens? And what greater ioy can
any man desire to enioy, then to be as-
sured that he is elected to eternal ioy?

Fourthly, this assurance is the more
excellent, considering the woe of the
Reprobates which want it, and the
wearisome sights and inexplicable
terrors of such as are swallowed vp of
dispaire.

Fiftly, this priuiledge is the more to
be accounted of, because we may en-
ioy it dayly through our life, and for
that the longer we be partakers of it,
the sweeter it is vnto vs.

Lastly, this assurance is an infallible
argument of true faith, *by which wee
come to Christ, we approach to the Father,
and hasten to heauen.* For faith is an ene-
mie to doubting and incredulitie, and
is an vndoubted certenty or perswa-
sion.

Thus much concerning the subiects
of Election. It remaineth yet to speak
of the properties and signes thereof,
and

*Thes. ser.
le fide.
Rom. 4. 20
Heb. 11. 1*

44 Of Gods eternall Election.

and thence wee passe to the accomplishment of it.

The *properties* of it, are especially three.

First it is most free, without all obligation, compulsion, externall instigation, or preuision of future preparations, merits, faith. For hath not the Potter libertie ouer his clay, to make of the same lumpe, one a vessell vnto honour, and another a vessell to dishonour? Who can compell the Almightye? Or what is before his will? Why did he make no more worldes then one? Why did he make choise of the *Israelites* aboue all nations? Why made he no more kindes of creatures, or set no more *Sunnes* to shine in the heauens? Who art thou, that thou darrest dispute with God? *The will of God* (saith *Ansten*) *is the cause of all things that are.* And *Hugo* saith that of Gods will, which is the cause of all things, there is no cause. *Deus est liberrimum agens.* God is a most free Agent, and doth whatsoeuer he will. Therefore *Aquinas* saith well, that the difference betwixt the

Rom. 9. 21

De gen.
cont. Man.
l. .c. 2.
Hugo de
S. Viſt.
ll. 46

Sum. 1. par.
qu. 23. art. 5

the saved and the damned, proceeds from
the principall intentions of the first Agent.

Secondly, the decree of Election is
from all eternitie, not onely before we
did beleue, but before wee were.
Gods Election and reprobation was
past vpon *Iacob* and *Eſau* before they
were borne, and ere they had done
good or euill. And the Apostle tea-
cheth, that God did chuse vs before
the foundation of the world. *Sedulius*
ſaith that God purpoſed with himſelfe
(*ante omnia mundi tempora*) before the
beginning of the world to ſaue thoſe that
beleue. In like manner alſo *S. Auſten*
ſaith; He fore-knew vs before he made vs,
and elected vs in his fore-knowledge (*Cum*
non dum feciſſet) when yet he had not made
vs. And againe; *intra mundum facti ſu-*
mus, & ante mundum electi ſumus: wee
were made after the world, but wee were
elected before the world. For (as one
ſaith well) like as *Dauid* was annointed
and appointed to be king, long before he en-
tered to his kingdome: and as *Moses* was
deſigned to be the deliuerer of *Iſrael*, forty
yeeres before he exerciſed his office: ſo the
Elect

Rom. 9. 11

Ephes. 1. 4
In Tit 1

Lib. 3. de
traſeſt.

D. Will. in
Ioh. 17.
lect. 16.

Elect of God, were long agoe ordained to saluation, though the accomplishment thereof they must expect with patience.

Thirdly, the election of God is constant, perpetuall, immutable, and inuiolable. For the principles and first grounds of things, are stable and vnmoueable: and that which is contingent, mutable, and vncertaine is therefore barred from being an originall or ground. Now the decree of election is the foundation and scaturidge of saluation; therefore it is certaine, stedfast and vchangeable. Secondly, God the author of Election is an immurable, vnresistable and constant Agent, or Architech, and doth seriously and effectually separate and elect some men vnto himselfe, & therefore his decree cannot but bee fulfilled. Thirdly the Scripture is euident in auouching this truth: *My counsell* (saith the Lord) *shall stand. The foundation of God* (saith Paul) *remaineth sure.* The decree of Election is called a foundation for two causes. First, because it is the beginning and well-spring

Iam. 1. 17
Mal. 3. 6

11. 46. 10.
2. Tim. 3.
19.
Vrsin de
Chr. rel.
par. 2

spring of our saluation, and of all the meanes tending to saluation. Secondly it is so termed, for the surenesse and firmnesse of it, because the same is neuer shaken, but remaines immutable. For euery foundation hath this necessarie condition, that it bee strong and steddý, so as that the rest of the building inay stay vpon it surely, and not be remoued. And such a firme foundation is Gods election. For whoso-
 euer are elected, shall still remaine elected, and shall neuer bee reiected. *This is my fathers will (saith Christ) that of all which he hath giuen me I should loose nothing.* Those whom he loued euer, hee loueth for euer. *Firmissime tene: Hold (saith S. Augustine) most assuredly, and nothing doubt at all (Neque perire posse aliquem) that neither any of those can perish, whom God hath predestinated vnto the kingdome of heauen, nor that any of those can by any meanes come, whom he hath not predestinated vnto life.* Now if none of the Elect can perish, then Gods election remaineth constant.

So much for the properties: the

Signes

Rek. 1.2
 Syst. Theol.

Ioh. 6.36

Ioh. 13.1
 De fide. 35

Signes of Election are many.

*Do Willet on
Ioh 17.
Iccl. 15.
Gen. 43. 34*

Gen. 45. 22

First, the loue of God is the ground of election. And Gods loue is best knowne by his best gifts; the best things hee reserueeth for those w^hom he best loueth. As Ioseph sent vnto Benjamin more messes of meate, and gaue him richer giftes, and more costly suites of apparell, then to the rest of his brethren: so the Lord bestoweth the best gifts vpon his owne children. Now the graces of regeneration, the Spirituall gifts of faith, hope, and loue, are without all comparison the most principall. Therefore he that hath faith, hope and loue, may assure himselfe of Gods loue, and that hee is (*in electorum albo*) in the ranke and roll of Gods elect; these being infallible tokens, and vndoubted effects of Election, and fore-runners of eternall life.

*M. Perkon
Gal. 4. v. 9*

Secondly, there is (as one hath excellently deliuered) a knowledge in God, whereby he knowes who are his: and this knowledge brings forth another knowledge in vs, whereby wee know God for our God. There is an election in God, which works in the Elect another election, wher-

by they chuse God for their God. The loue whereby God loneth vs, workes in vs another loue, wherby we loue God. Christ first apprehends vs, & this apprehension of his, workes in vs the apprehension of faith, wherby we lay hold vpon him. *Hæc ille.* If these things therefore be in vs, we may conclude infallibly that we are the elect of God: For they are the fruits of his loue & the works of his spirit, & therefore irrefragable testimonies and tokens of Election. The sun by his light shines vpon vs, and by the same light we view and behold the sunne.

To conclude; these also are sure signes of Election, which I will set downe as I finde them in the workes of that zealous Preacher.

1. A rebuking of sinne inwardly, a pouertie of spirit from thence, and a mourning therefore. 2. A being cast downe in our owne conceit, and a meeknesse wrought therby to beare our punishment. 3. An hungring after the righteousness, which is in Christ, and a prizing of it aboue all earthly things. 4. A musing vpon,

E and

M. Green.
am.

CHAP. III.

What the execution of Election is. Four Arguments to prooue the ordination of the meanes: These meanes are common or speciall. Of the former there be two. And of the latter two.



THE Execution of Election, is the disposition, vsing and application of all secondarie causes or means, by which as by certaine degrees or steps, God doth accomplish his decree, and come to the end of it.

For wee must know, that as God doth ordaine the end, so he doth subordinate and apply the meanes, which tend vnto the end. This the Lord sheweth by that speech in *Hoseab*; *I will heare the heauens and they shall heare the earth, and the earth shall heare the corne, the wine and the oyle, and they shall heare Israel.* Euen so, as God hath by his election

Hos. 2. 21.

election appointed certaine persons to saluation: he doth likewise appoint and apply the meanes, and makes them walke in the way, which leades to saluation.

thomius de
predest.
Theol. 8.

The trueth of this assertion is euident, by these 4. reasons following

First, none of the yeeres of vnderstanding were euer saved without the regeneration of the Spirit, without faith in Christ, without repentance towards God, without loue to the Saintes, and small perseuerance; for these things are euery where vrged in the Scriptures: therefore the Elect were predestinated vnto these means, by which they might come vnto eternall life, which is their end.

Secondly, God threatens eternall destruction to the wicked and vnbelieuers, but promiseth eternall happinesse to all penitent, faithfull, righteous and godly men, which perseuer in pietie vnto the end: therefore by these meanes of Predestination the Elect doe clime vp to heauen and attaine to life.

Rom. 2. 9.

Ezek. 18. 21

and a desire to thinke and speake of heavenly things. 5 A conflict of the flesh and spirit, & therein by practise, the power of the spirit getting the vpper hand. 6. A purpose vnfeined (vp, on strength receiued) of vowing ones selfe wholly to the glory of God, and good of our brethren. 7 A resignation of our selues into Gods handes.

8 An expecting of the dayly increase of our soules health, and our bodyes resurrection. 9. An acknowledgement of our offences, with a true purpose to leaue them. 10 The forgiuing of our enemies, and a delight in Gods saints. 11. A desire that after death the Church of God may flourish and haue all peace. 12. A spirit without guile: that is, an vnfeined purpose alwayes to doe well, howsoeuer our infirmities put vs by it.

Now though a man shall not find all these things alwayes in him, there is yet matter of true comfort, if hee finde any: It is sufficient to prooue it true fire, and not painted if there bee smoke or heate onely, though no flame.

flame: If there be but breath, it is y-nough to shew life, though the body stirre not, and one Apple is sufficient to prooue the tree to liue: so one good and constant motion or resolution of grace, is sufficient to prooue a mans election vnto glory. *By this wee may know that wee belong to God, if we finde any impression of the grace of God in vs.* But if all these signes be wanting, yet wee may not dispaire, but commend our selues to the grace of God, and vse the meanes of saluation. For a man may be elected, though for a time he liue vnconuerted, and in his sinnes, as wee see by the examples of *Paul*, and of the thiefe vpon the *Crosse*. Though this be true, that *Whosoener is conuerted is elected*: yet this is not true, that *Whosoener is not conuerted, the same is not Elected*. Because the Elect may be for a time aliants from God & vnregenerated, as were the *Ephesians*, *Corinthians*, *Colossians*: yea al mē are such by nature.

Hauiug thus described Election, I proceed to the accomplishment, or execution of it.

Perk. ibi.

Ephe. 2. 1
1. Cor. 6. 11
Col. 2. 13
1. Pet. 4. 3
Ien. 6. 5

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Rom. 2. 9.

Ezek. 18. 21

Rom. 8.30

Thirdly, the Apostle doth expressly place effectuell vocation and iustification, betwixt predestination and glorification as the fore-runners and antecedents of it.

Sturm. 16.

Reck. Theol.

lib 3.

Fourthly, the very word *Predestination*, doth teach as much. For predestination is not onely the preparation, constitution, and ordination of the end, but of the meanes also, which tend vnto the end. *Predestination* (saith *Augustine*) is the preparation of the benefit of God, by which those are most certainly deliuered, who are deliuered. And *Aquinas* saith, that three things are of be considered in predestination; the *Destimation of the counsell*, the execution of the same, and the meanes (*causas medias*) of the execution. These two principles are therefore to be remembred.

First, that *Whosoever* are elected to eternall life as to the end, the same are also elected and ordained to the meanes of that end.

Secondly, that the *First cause* doth not abolish or take away the second.

Thus wee haue shewed, that God doth

doth execute his decree of Election by meanes, and that the meanes and the end are inseparably conioyned.

These *Meanes* are of two sorts. Some are such as serue for the execution of the decree, both of Election and Reprobation indifferently. Others serue onely for the Execution of Election, by which the Elect are distinguished from the Reprobate.

Those *common* meanes are two; the *creation* of man, and the *permission* of his *fall*, or his fall permitted.

The Creation of man is the forming of man, according to the image of God, but yet in a changeable condition. Here we must remember these 2. things. First, that God created the substance of soule and body, and that he gaue them certaine faculties & powers, and that withall there was placed in them true righteousness, knowledge & holines without any prauitie, dissembler, or iniquitie. But yet (as *Cyrill* truly speaketh) *Our father Adam was of a mutable disposition, and had by nature habilitie to love iustice and hate iniquitie,*

Gen. 1. 27

Eccle 7. 31

Cyr. l. 8.

Theol. c. 1.

Isa. 46. 10.

and contrariwise to embrace iniquitie and to refuse iustice. For God properly and by himselfe is constant and immutable: and if any thing else continue constant it is through him, who is bound to none, but *will doe whatseuer hee will*. A Gold-smith makes a costly Iewell, beset with pearles and precious stones, and voyd of all deformitie, but yet so makes it, that if it fall, it may be crackt and broken: so God made man most perfect, and garnished his nature with excellent graces, and gaue him power to continue in the same perfection if hee would: yet did he not make him so vnchangeable but that hee might both fall, and by falling breake and loose his excellencie, as the euent declareth.

Secondly, we must know that *Adam* was no private person, but represented all mankind. And therefore we stood and fell with him. For hee was the root, and we are his branches: he was the spring, and we the streams: he was as the head, and wee are as the members. As the King, his Nobles,
Knights

Knights and Burgesles doe represent the whole realme in the Parliament: euen so did *Adam* represent the person of his whole posteritie. Whatsoeuer he receiued of God, he receiued it for himselfe and for all his progeny: and what he lost, he likewise lost for himselfe and for them all; as wee see a man by high treason doth taint his blood, and disgrace his posteritie.

Iustine saith: *By sinning Adam made his posteritie obnoxious vnto death, & made them (vniuerso) All guiltie of his first offence.* The Lord (saith *Gregorie*) did so make *Adam*, as that he might procreate children without sinne, if hee continued in the obedience of his Creator: but because the soule of man refused to obey her Lord, the procreation of children is in sinne.

In Triph.

In Psal.
Pauit.

Wee see now that Creation is a meane of the execution of Gods election. For a man must first be, before he can be saued. Yet it is no speciall, or peculiar meanes. For all that are created shall not be saued, some shall be damned. *All men* (saith *Prosper*) are of God created: but of this vniuersalitie (or

Prosper. Resp.
ad cap. Gal

(or companie) some are to bee damned with the Diuell: others shall raigne with Christ.

The *Permission* of the fall is that, whereby God suffered Adam and his sonnes to reuolt, & fall into sinne, and did not hinder the fall, which he could haue done, if it had so pleased him, But hee would not hinder it, because such was his pleasure for certaine causes best knowne vnto himselfe. In the meane, let no man thinke that God was iniurious. For 1. he was not indebted to vs to confirme vs by his grace, & to keepe vs from declining. 2. this fall was by God permitted, for the greater benefit of all his Elect. For their glory procured by Christ (which had neuer been, if man had neuer fallen) doth farre surpasse the glorie, which was giuen them in their creation. *Great are the evils* (saith Gregorie) *which wee suffer by reason of that first offence: but what faithfull man would not indure greater, rather then want so great a Redeemer?*

*Expo. in 1.
Reg. cap. 4.*

Thirdly, though God (not bound

to

to let) did permit this fall, yet it is not to be ascribed vnto him, as to the cause thereof. For hee did not incline his heart to sinne: hee did not infuse the least corruption into his soule: neither did hee with-draw any grace before inspired into him: but hee fell by his free-will, through his owne default, at the perswasion and suggestion of the Diuell. *Tertullian* saith truely; As God brought man into the state of life: so man brought himselfe into the state of death. The beginning and root of sinne is in our selues, saith *Basil*. It cannot be (saith *Austen*) that hee which raiseth vs from sinne, should make vs fall into sinne. Thou art not a God (saith *Dauid*) that loneth wickednes: neither shal euil dwell with thee. Man therefore (as *Fulgentius* saith) hath the cause of his iniquitie in his owne proper will, & not frō Gods predestination. If any man decline from iustice and pietie, he runnes head-lang of his owne will, hee is drawne by his owne concupiscence, he is beguiled through his perswasion: *Nihil ibi Pater*: the father hath no oare in this boat, the Sonne is no agent of this sinne, the bo-
ly

Lib. 2. ad-
uer s^u Marc.

In ser. quod
Deus, &c.
Aug. ad
Art. 14.

sal. 5. 4

Lib. 1. ad
Monim.

Aug. ad 10.
Art.

ly Ghost is no worker of this wickednesse. And though we should say, that God willed that revolt; yet we must know that God did not will it (*positive*) so as to produce, effect, or giue being to it: but (*negative & deservendo*) because his will was to leaue Adam to himselfe, and not to preserue him from reuolting, that he might bee prooued by temptation, and that it might appeare what the creature is able to doe, when the Creator shall with-draw the staffe of his grace, and cease to support. Therefore we conclude with *Clement*, *That the fault of mans chusing of that which was forbidden, is not to be transferred (or ascribed) vnto God.*

Lib 4. Str.

Thus we see the second meanes of the Execution of Election, Which is a very necessary meane. For if a man had not fallen, then had there been no place for vocation, iustification by Christ, and sanctification by the Spirit. But though this meane is necessarie, yet it is not appropriated to Election: because then all that fell, should be restored. But as *Ambrose* saith:

saith: *Liberatur pars hominum, pars pereunte*: as some are deliuered, so some are destroyed. The wicked (saith Iob) are kept vnto the day of destruction. The righteous onely shall be saued.

Iob. 21. 30.

CHAP. III.

What effectuall Calling is, the parts, causes, effects, subiects, place, time, manner, properties and signes of it, are declared.



Hvs much concerning the common meanes, seruing for the execution of Gods Election. The speciall are these three, Effectuall Vocation, Iustification, and Glorification; that is, (as Trelearius saith) The gracious beginning, proceeding, and the glorious accomplishing and consummation of the blessings of God.

Insi lib. 2.

For the first: Effectuall vocation (or calling) is an action of God translating men from the kingdom of darkenesse to his owne

Perk on
Gal. c. 5.
ver. 15.

owne Kingdome. And it is two-folded Extraordinary, and Ordinary. Extraordinary vocation, is an immediate and speciall worke of the Spirit, whereby without outward meanes hee smiteth the heart, and inwardly speaketh to the soule, and by the infusion of grace doth make the heart to answer his call, and drawe neere vnto him. This calling without the ministerie of the word, is very rare and vnusuall. But the Lord, that is aboue meanes, is not tyed to meanes, but can worke without meanes, when it pleaseth his Maiestie so to doe.

Effectuall vocation, which is ordinary, is that, *Whereby God calleth ou* of darkenesse into his marueilous light, from the power of Sathan vnto God, those whom he knew from eternitie, and predestinated vnto life, of his mere fauour, by the promulgation of the covenant of grace, or preaching of the Gospell. Or,

It is, when grace is not onely offered, but giuen also by God through the effectuall working of his Spirit in our heartes: which is the beginning of grace in vs, hee
himselfe

Relloc. de
voc. c. 1.

Perk on
Iude. v. 1.

himselfe laying the first foundation of it, by giuing power to receiue the word, to mingle it with faith, and to bring forth the frutes of new obedience,

This ordinary effectuall calling hath two parts; *Inuitement* and *Admission*.

Inuitement, is when God offers remission of sinnes, and life euerlasting to them that belceue: *Outwardly*, by the preaching of the Gospell: *Inwardly*, by the inspiration of heavenly desires.

Admission is, when men are entred into the kingdome of grace: and it is either outward, or inward. *Outward* admission is made in Baptisme. *Inward* admission is, when men are taken out of old *Adam*, and by faith ingrafted in to Christ. For by this infiction into Christ, men are made reall members of Gods kingdome: *Hac ille*.

For the better conceiuing and vnderstanding of this Calling, these points ensuing are worthy our consideration,

The

M. Perk. on
Gal. 5. 13

1. Cor. 1. 9.

The efficient cause of effectual Calling is Almighty God. By him we are called unto the fellowship of his Sonne.

2. Tim 1. 9.

He hath called vs with an holy calling.

1. Pet. 2. 9.

Yee are (saith Peter) a chosen generation, that ye should shew forth his vertues that

1. Pet. 1. 15

hath called you. And againe, As hee which hath called you, is holy, that is, God: so Iude 1.

M. Perk. on
Gal. 5. 13.

But here we must beware that wee doe not separate the persons. For it is a worke common to the Trinitie. One saith well: God the Father (doth call vs) in Christ by the Spirit: for he is absolute Lord of all his Creatures, and therefore he may call out of the kingdome of darknesse into his owne kingdome whom he will.

2. Thes. 2.

14.

His instruments are the Ministers of the word, and therefore are called *Conworkers, Fathers, Saviours*. His ordinary outward meanes, is the preaching of the Gospell. Hee hath called you by our Gospell, saith Paul. The Law serues to prepare the heart for grace: but it is the oyle drops of the Gospell, that by the power of the Spirit

Spirit doe soften the heart and make it supple and pliable: it like Balme doeth reuine and comfort the heart. *The Gospell is the power of God* (that is, the instrument of Gods power) *to saluation to all that beleene.* Afflictions also, losses, crosses, sicknesse, good examples, and the like, are by Gods blessing good preparatiues of grace: but the preaching of the Gospell is the proper instrument of the Spirit, for the effecting of grace. By it, God speakes to the eare of the soule, and by it, as by a Pipe, hee conueyes his graces into the cistern of our hearts.

Now GOD, when hee calles a man, performes a double worke of grace.

First, he doth illuminate vs by his holy Spirit, infusing a new and heavenly light into our minde, being so blind before, as that it neither saw, nor could see the things which doe belong to the spirit of God. *The naturall man* (saith Paul), *perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him, neither can he know*

F

them!

Rom. 1. 16

Colloc. de
voc. c. 1.

1. Cor. 2.

1 14

them. In like manner also in the will, which is altogether peruerse, and wholly fallen from God, he worketh an vprightnesse, and in all the affections a new holinesse. Hence proceeds that new man, which is created after God in righteousness, and true holinesse.

Ephc. 4. 24

Secondly, he causeth vs being enlightened and thus changed, to apprehend his mercy, to desire and affect our amendement, and to answer vnto his call, like *Dauid*: *When thou saidst Secke mee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.* When God had pierced *Dauid*s care with the augur of his Spirit, he answered, *Lo, I come.*

Psal. 27. 8

Psal. 40. 6. 7

The primary cause, or the foundation of this vocation is the free grace of God. For this Vocation is of gift, and not of merit: of Grace, and not of Nature, God calling whom he will, and againe, whom he will, either not calling, or not calling them effectually. The Apostle saith, that hee hath called vs with an holy calling, not according to our works, but according to his own purpose & grace.

Gal. 1. 15.

1. cle. Instit.

1. 2.

2. Tim. 1. 9.

The

The *meritorious* cause of this effectuall Calling, is the merits of Christ. For Christ hath merited in our behalfe that the Holy Ghost should bee sent into vs, to illuminate and adorne our heares with his graces.

The *matter* whereof this Vocation doth consist, is a speciall, powerfull and inward worke of the Spirit.

The *forme*, and (as it were) the *life* and *soule* thereof, is the illumination and information of the mind, and an efficacious bending, conforming and working of the heart & wil, whereby it becomes obedient to the voice of God, and returns (as it were) an audible and lively *Eecho* into his eare.

The *end* is double: first, the glory of God, and the commendation of his mercie, to whom we must ascribe both grace and nature, and of whom we haue receiued our soules and bodies, yea, and the very soule of our soules, which is his Spirit. The second end of this vocation is our deliuerance and translation out of ignorance, infidelitie, sensualitie and rebellion, vnto

2. Thes. 2.

14

spirituall grace and glory. For we are called out of darknesse into light, that we might walke in light, and no longer serue the Prince of darknesse. We are called out of the world, vnto God: to the end that wee should relinquish the lusts of the world and serue God, that walking vp rightly before him in this world, wee may reigne (like Princes) with him in the world to come.

The effects and frutes of this Calling are; a reformed iudgement, a fleshy heart, a yeelding vnto the Lord, a flight from the works of darknesse, an attentive and hungry care, a spirituall relishing and receiuing of the solacious and sweete promises of the Gospel. When a skilfull Musitian hath once strung, tuned, and stricke his instrument, it sends out many pleasant and sweet soundes: so when the Lord hath once breathed his Spirit of life in at the nostrils of our soules: when he hath once tuned the strings of our sinfull hearts, and hath toucht them with the finger of his spirit, he makes

makes them send forth many delectable and harmonious sounds, wherein he takes delight. When Christ had cried to *Lazarus*, being dead, and said, *Lazarus Come forth!* He forthwith reuiued, and came forth of the grane. So when *Peter* had said to dead *Tabitha*, *Tabitha arise!* She opened her eyes immediatly, and sat vp. Euen so, when he shall vouchsafe to call a man with his powerfull voice, and shall effectually speake vnto the heart and say, *Arise thou that sleepest in thy sinne, come forth of the grane of iniquitie. Stand vp, and walke in the wayes of righteousness.* his call is so mightie, and his word so powerfull and vnuanquishable, that the man to whom hee doth so speake, must needs awake, arise, come forth and walke. *The voice of the Lord* (saith *David*) *is mightie: the voice of the Lord breaketh the Cedars: it denideth the flames of fire: it maketh the Wildernesse to tremble, and discovereth the Forrests.* These are the effects of that voice. In like maner, the voice which God speaketh to the care of the soule in his effectuall

Ioh. 11. 43,

44

Acts 9. 40

Psal. 29

Thunder.

Iosh. 6. 20.

Iob. 18. 6.

Effectuall Vocation, is so mightie and so glorious, as that it rendeth the heart and makes it tremble, it discovereth the soule and diuides in twaine, and peirceth into the most secret places of it. And looke as at the sound of the seauen Trumpets the wall of *Iericho* fell flat downe: and as at that efficacious voyce of Christ, saying *I am he*, his enemies that came to apprehend him, went away back-ward and fell to the ground: euen so when Gods voice shall sound in a mans eare, and when Christ shall speake effectually vnto the heart, the walles of hell shall reele and totter, the fortresses of iniquitie shall be ruinated, the castles of sinne shall be cast downe, our spirituall enemies shall bee driuen backward, the strong man *Satan* shall bee fettered, and his cursed workes dissolved. These are the admirable effects of this glorious voyce: these are the worthy workes of Gods effectuall Calling. We may therefore iustly say; *The voyce of the Lord is mightie, The voyce of the Lord is glorious and bringeth*

bringeth wonderfull things to passe.

The subjects of this effectuall vocation, or the persons, that are effectually called, are not all of all sortes and sexes without exception of any, but the *Elect* of God. And therefore Paul saith that God hath called those, whom he did fore-know and predestinate. And Esay saith; all they children shall be taught of the Lord: hee saith not All without exception, but all the children of the church. As many (saith Luke) as were ordained vnto eternall life beleued, that is, were called vnto the faith. Knowledge is not common to all. It is not giuen to All to vnderstand the mysteries of the kingdome: these things are hid from most of the wise of this world, & reuealed vnto babes. Now if knowledge be giue to some, & not to others, then consequently faith. For they which haue not known cannot beleue. And if all men do not beleue, then all men are not called. For sauiug faith is an indissoluble companion of effectuall vocation: and by faith wee answere Gods heauenly Calling.

Rom. 8.30

Is. 54.13

Acts 13.48

1. Pet. 1.2

Matth. 13.1.

Matth. 11.

Polan. de
vadeff.
collock de
voc. c. vi.

Rom. 8.30

Gal. 4.6

All that are effectually called, are also iustified: but we are iustified only by faith: therefore iustifying faith may not bee seuered from those that are so called.

1. Thes 3.2

Rom. 8.30.

Now *All* men haue not faith therefore all men are not called. Furthermore, all that are called, shall bee saued, and shall perseuere vnto the ende in grace. Therefore *Augustine* saith, that to those that are predestinated to the kingdom of God (as all, that are effectually called, are) *is giuen the gift of perseuerance*, and that the Church on earth loseth none, but those that are wicked, and admitteth none into heauen, but such as are good. Now all men doe not perseuere, therefore all are not effectually called: all are not glorified, therefore all are not pertakers of this kinde of calling. Finally, God vouchsafes not an outward calling vnto all: all men haue not heard of the Gospel, and therefore it may seeme absurde, that God should vouchsafe an inward calling vnto *All*, seeing hee doth not vouchsafe an outward by the preaching

Decor. &

grat. 12

epist. 163

ching of the Gospell. Yea, this were to make grace as large as nature, or (as *Peter Martyr* speaketh) to turne grace into nature, if we should say, that God did effectually call all. We conclude therefore that the Elect are the onely Subiects of this vocation. For (as *Haimo* speaketh, the Lord hath not drawn, nor doth draw all men to himselfe, but (*omnia electa*) all that are elect, both of all kindes and countries. And forsaking those (as *Beda* writeth) whom hee knoweth not for his owne, he turnes himselfe to visite and illustrate their hearts, whom hee hath predestinated to eternall life.

loc. com.
claf 3. c. 1

in 1. Tim.
cap. 2

Lib 1. in 1. sa.
cap. 1

In like manner *Cameracensis* cruelly saith, that he gines some gifts of speciall grace to one, which he gines not to another; as faith, and the grace that makes a man gracious, and such as are the effectes of Prædestination: and such an one is effectuall Calling.

In lib. sent.
1. 4. 12. art.
2

The subiect, or place wherein this worke of the spirit is performed, is the heart and minde. For the Holy Ghost by this worke doth enlighten the mind

to see, and incline, and mollifie the heart to yeeld, and to make answer to his call. The *Termini* or things from which, and vnto which we are called, are darknesse and light, vice and vertue, prophannesse and holinesse. For as *Paul* saith, *God hath not called vs vnto vncleannesse, but vnto holines: and hath deliuered vs out of the power of darknesse, and translated vs into the kingdome of his d'are Sonne.* And *Peter* likewise sheweth, that this our calling is from darknesse vnto light. As by our outward calling wee are taught to relinquish the workes of darknesse, and to follow vertue and godlines (for this the Gospell teacheth) euen so by our inward and operative calling, we are by God instructed, and caused to abandon sinne, and to pull our neckes out of the Diuels yoke, and to disclaime his wayes, and on the contrarie to listen and yeeld to God, and to subiect our selues vnto his will. The things then from which God doth call vs, are *Sinne*, *Sathan*, and the *World*. For these are enemies to his glory, these

1. Theſ. 4. 7
Col. 1. 13.

1. Pet. 2. 9

Tit. 2. 14

these coniure against his kingdome, these are enemies to our peace and welfare, & labour the downefull and destruction of our soules.

The state whereunto we are called, is light, God himselfe, and that blessed condition of man in Christ. For this condition is most excellent and happy, replenished with much ioy, many comforts, and peace vnspeakeable. Wee are called to holinesse and grace, which are vndoubted fore-runners of happinesse and glory.

We are called to God, the father of lights, the fountaine of felicitie, the wel-spring of life, the giuer of all grace, in whose presence is the fulnesse of ioy: and at whose right hand there are pleasures for evermore.

The time of this calling, is either generall, or particular.

The generall time, is in this life before death. For after death there is no calling, neither outward nor inward. God offers and confers his grace in this life onely: this is the time of mercy: after this life there is nothing but the

Roller.de
voc. 6. 1.

Iam. 1. 17

Psal. 16. 11

the expectation and possession either of happinesse, or of misery without possibilitie of mutabilitie.

M. Perkon

Inde. 1.

Acts 1.7

The particular time of any mans calling is not reuealed, but layed vp in the secret counsell of God, in whose hands times and seasons are. Yet the extent of the time is large enough, thogh stinted, euē the time of this life: some the *Sixt* houre, some at the *Ninth*, and others at the *Eleuenth*. *Dauid*, *Iohn Baptist*, and *Timothie* were called yong; *Onesimus*, the Ethiopian *Eunuch*, and *S. Augustine* were men growne, and the *7 hiefe* was called vp-on the *Crosse*, ready to die.

Ephe. 1.1

Perkon

Matth. 23

37

Here further wee must vnderstand, that when God did first beginne this worke of grace, wee are no way *Agents*, being *dead* in sinnes, but *meere Patients*, God himselve being the *onely Agent* before he hath reuiued vs by his spirit. *When a man is dead, chase him and rubbe him, put Aquavita into him to warme him at the heart: when this is done, take him by the band, plucke him up, and bid him walke: for all this he will not stir*
the

the least ioint, neither can be. All chafing
 and rubbing, all speecch and perswasion, and
 all helpes in the world be in vaine, vnesse
 the soule bee restored to the bodie. Euen
 so, no perswasions offered to the minde, nor
 good desires to the will are of any moment
 till the image of God standing in holi-
 nesse, which is a conformitie to the will of
 God, and the very soule of our soules, be-
 gin to be restored. First, God must illu-
 minate the minde with a new light,
 and he must imprint in the will, a new
 qualitie or inclination, and in the
 heart new affections: and hee must
 giue to the will the act of wel-willing:
 and so a man being reuiued, and the
 wil being acted and mooued by God,
who workes the will and the deed, it also
 acteth and moueth by his grace. And
 thus the will is not meereely passiue,
 but passiue and actiue also: first pas-
 siue, and then actiue. And herevpon
 it is, that *Prosper* saith; *That which is*
repaired in vs, is not repaired without vs.
 For when God doth call and conuert
 vs, after that hee hath quickened vs
 by his Spirit, hee doth make vs an-
 swere

Phil. 2. 13.

Contra
collat. 12

In soliloq.
c. 15.

l. 3. in 1.
Reg. 7.

De medit.
Red. c. 4.

De lib. arb.
c. 16.

c. 1. hir.
c. 23.

Contra
gent. 1. 1. c.
44.

Lib. 3. c.
161.

swere his call and desire to come and
turne vnto him. So then by the way,
let vs remember to magnifie the grace
of God, and to say as *Austen* saith;
*That I fell, it was of my selfe: but that
I rose, it was of thee.* *Gregorie* saith,
that our good desires themselves are mi-
nistered vnto vs through the grace of God.
Anselmus saith: *A te habeo deside-
rare: a te habeo impetrare: That I doe
desire, I haue it of thee: and that I doe
obtaine, it is of thee.* He (saith *Augu-
stine*) worketh both to will and to worke,
by ministering most effectuall power vnto
the will. He preuenteth the unwilling,
that he may be willing, and pursues him
that is willing, that he will not in vaine.
And so much for the time of Vocatiō.

The Properties thereof are foure.

First, it is most free. For God cal-
leth whom he pleaseth. Hee vouchsa-
feth grace to whom he listeth. We may
not (saith *Aquinas*) inquire why he should
conuert these, and not those: because this
depends vpon his bare pleasure. There-
fore *Augustine* vpon *Iohn* saith; *If
thou wouldest not erre, then doe not desire to
determine*

determine wherefore he should draw this man, and not that. And againe he saith; Of two wicked persons that are of yeeres, why the one is so called, as that he followeth the Caller, and the other either not called at all, or not so called, as that he followeth him that calles him; his iudgements are vnsearchable. He calleth effectually whom he will: & he hardens whom he will. And albeit he call many with an outward calling, to whom he vouchsafeth not his operative and inward calling, yet wee must not accuse him of crueltie or iniustice, but rather admire his iudgements. It was well said of that holy man, *Wilt thou dispute with mee? Wonder with mee, and exclaime O the depth! Let vs both consent in feare, lest wee perish in error.* God is our soueraigne Lord, and tyed by no bond to any man. *Wee cannot finde him out: he is excellent in power and iudgements, and abundant in iustice: and we know him not.*

Secondly, this vocation is an irrevocable, constant and vnchangeable act of Gods Spirit. Those that are once

Lib. de bona
pers. cap. 8

Aug. de
verb. Apost.
Serm. II.

Iob. 37. 23.
& 36. 26.

Rom. 11. 29

Rom. 11. 26

1. Cor. 1. 8

Phil. 1. 6.

Willon
Iude. Lett. 1
Zub. 4. 9.Epist. 39 ad
Paulin.Perk. on
Iude. 1.Rom. 1. in. 1.
Tim. 1.

once effectually called by God, shall continue so for ever. For the gifts and Calling of God are without repentance. God is faithfull (saith Paul) by whom ye are called, Who shall also confirme you unto the end, that ye may bee blamelesse in the day of our Lord Iesus. And to the Philippians he saith; I am perswaded that he, that hath begun this good worke in you, will performe it untill the day of Iesus Christ. Like as Zerubabel did both lay the foundation of the Temple, and finish the worke: so God will establish and make perfect the worke begun in vs at our vocation. Therefore Augustine boldly affirmeth that those are not in this Calling, which do not persevere unto the end. Now the reason why those that are thus called, do not fall away, is foure-fold. The first is Gods election, which is vchangeable, and therefore also faith and other the fruits of election cannot be wholly lost and ruined. This (saith Chrysostome) is the propertie of faith (nunquam penitus decedit, aut eximino turbatur) it neuer wholly perisheth, neither is it altogether

ther troubled. The second is the promise of God in the covenant of grace, in which hee promiseth that hee will stand by vs, and make vs also to stick to him. The third is the intercession of Christ, who hath prayed effectually for our cōseruation in the world. And the fourth is because we are the members and subiects of Christ, who is a puissant and gracious Prince, and a most perfect and blessed *Head*, and therefore we may be sure that hee will protect and preserue his subiects, profligate and extirp their enemies, and conuay spirituall sense and motion by his spirit into all his members. So that if they fall, yet they shall not fall away: if they sin, yet they sin not with full consent of will. For they hate & nill in part the euill, which they wil: and they doe not make a trade of sinning, but the spirit remaining in them, causeth them to returne to God, and to recouer themselves by true repentance. To conclude this property: God, when hee calles a man hee performs these foure workes of grace

G

First

Ier. 32. 42.

Iohn, 17.
11. 15 & 20.

Rom, 7. 29

Psal. 37. 24.

First he quickens him and giues him power to answere his call. Secondly, hee giues an execution of this power, and makes him to answere. Thirdly, he giues continuance of that power: yea and addes a fourth, which is an execution of that continuance: and so it comes to passe that none of Gods Called do fall quite away: but though they fall, yet shall they not be cast off, for God putteth vnder his hand.

Thirdly this vocation is a very excellent worke of God.

Instit. lib. 3.
cap. 24. l. 2

For first, it is an vndoubted token of election: for God by his vocation doth (as *Caluin* teacheth) manifest his election, which otherwise he keepeth hidden in himselfe. And therefore effectuell vocation may be properly called the Testification of Gods election.

Secondly, Vocation is the first act of grace vpon the heart. Now the first light and libertie which a close prisoner sees and enioies, is most ioyous and solacious.

Ad Paul in
epist. 106.

Thirdly, God (as *Augustine* speaketh) by his election did adopt his people

to be as sonnes: but yet we see that they take not possession of so great a benefit, vntill they be called: on the contrarie, we see that those which are called, doe now enjoy a certaine communication of their election. Vocation puts vs into an actuall possession of Gods loue.

Fourthly, God by calling his elect, doth (as Calvin affirmeth) admit them into his familie, and conioine himselfe vnto them that they may be one.

Caluin. 16.

Fifthly, this inward vocation is an infallible pledge of saluation. For God denies the speciall efficacie of his spirit to the reprobate for the illustration of his soueraigntie and glorie; and appropriates it vnto his Elect for the demonstration of his mercie.

Cal. eod. cap.
sect. 2.

Sixtly, the excellencie of the Agent doth oftentimes commend the act. But it is that great God, who swayeth the scepter of the whole world, and dwelleth in the light that no man can atteine vnto, it is hee that inhabiteth eternity, & spanneth the heauens with his fist, who calleth vs with his calling. God, that commanded the light to shine

1. Tim. 6. 16.

2. Tim. 1. 9.

2. Cor. 4. 6.

out of darknesse, is he, which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ. He, and he onely is our effectuall Caller, and neither man nor Angell.

Seuenthly, this calling is an argument of admirable power in God, & of his infinite mercie to vs. For as he shewed his power in creation, in making things to bee that before were not: euen so hee manifests his power in his effectuall vocation, in calling men (that were dead in sin, and worse then nothing by their owne deserts) to liue the life of grace, and in breathing into them the breath of life, which was vtterly expired by their fall in Adam. Yea the Lord may seeme to exhibit more power when he calles men, then when he did create him: for at his creation there was none to hinder him: but at his vocation there were many hinderers & great impedimēts, (though all inferiour vnto GOD). There is the Diuel and his suggestions: there is the World and her incantations,

tations, scandals and allurements: & there is our owne flesh, the rebellious corruption of the heart. All these God must vanquish, and he must perswade and incline our wils, and of nillers make vs willers, before he perfect and accomplish in vs this his glorious and thrice-happy worke of grace. Secondly this calling is a notable testimony of his grace and mercie to vs, in that it pleased him to shine vpon vs with the light of his spirit, and to cast his gracious eyes vpon vs, who were by sin more loathsome then a carion, and more stincking then any dunghil. What are wee, that God should bee mindful of vs, and visit vs with his grace? *The Starres are vncleane in his sight: how much more man a Worme, euen the son of man, which is but a worme?* As God declared his goodnes in creation by communicating a beeing vnto things, that had no beeing: euen so the same God doth manifest his mercy in vocation by ministering life vnto those, that before were miserable, and void of life. And indeed there is more

Iob, 25, 5, 6

goodnes shewed, more grace exhibited in restoring a man out of his grievous and inextricable miserie, and in curing him of his curied blindnesse, then in giuing him a beeing, hauing none before, & in making him to see, hauing no sight. To raise a dead soule from the death of sin vnto a supernaturall life, is a greater worke of mercy, then to raise a dead body from bodily death to liue a naturall life.

Eightly, this effectuall calling doth farre surpasse our naturall propagation or procreation. For in this we are but taken (as it were) out of our father *Adam*; but in the other wee are both taken out of the first *Adam* wholly corrupted, and set also into the second *Adam* Christ *Iesus*, *Who of God is made vnto vs wisedome, righteousness, sanctification and redemption.*

1 Cor. I.; 0

M. Perk. on
Iud. 1.

Lastly, this calling (that the excellencie thereof may yet appeare) ratifies all our covenants with God. Men in their Baptisme enter covenant with God, but often start from it, and will not stand to it, so as the covenant is
only

onely made. But when as a man is effectually called, the covenant is not onely made, but truely accomplished, and that on mans part, *Hæc clariss. Perk*

The fourth and last propertie of effectuall vocation, is that it may be discerned by certaine signes thereof.

2. Pet. 1. 10.

This estimation or discerning of it, is two fold, *infallible*, and *coniecturall*.

1. 3. 10.

Coniecturall discerning or determining of it, is especially when in our iudgement of charitie wee deeme of others, as of the called of God, by their outward profession and conversation in the world. And thus *Paul* calls the *Romanes & Corinthians Sancts by calling*, whereas notwithstanding it is not vnprobable, but that there were some hypocrites among them. For visible Churches are like a *net*, where in is taken both good fish and bad: or a *barn*, wherein is cockle and good corne: or a *garden*, in which grow both stincking weeds and pleasant flowers, the nettle as well as the rose.

Rom. 1. 6. 7.

1 Cor. 1. 2.

The certaine and *infallible* discerning and determination made of ef-

icctuall vocation, is either when by a speciall and extraordinary reuelation from God, one man discernes & determines infallibly of the calling of another: this (I say) is performed, whē it is performed by a special work of God. For he alone vnderstandeth the heart. *For what man knoweth the things of a man, saue the spirit of a man which is in him? All is not gold that glisters. The heart is deceitfull & wicked about all things, who can know it? The Lord search the heart and try the reins.*

Cor. 2. 11

1er. 17, 9
10.

Or else secondly, this infallible determination and discerning is made, when a man determines of, and discernes his owne vocation by certaine workes of Gods spirit, which are infallible testimonies and tokens of it, and by which we may make our calling sure, as *Peter* would haue vs.

2. Pet. 1. 10

The *signes* of effectuall Calling are these.

First, the Calling of God works in vs another call, whereby wee call vpon him, and seriously seeke vnto him and desire his grace. *Now is des*
fire

five the helpe of grace is the beginning of grace. To call vpon God constantly and sincerely for his grace, is a worke of grace, and therefore an vndoubted token of our calling vnto grace.

Aug. decr.
by grat. 5. 7.

Secondly, the attentiu hearing of the word is a marke of our effectuall vocation. For as a man is iudged to be sicke and diseased, when his stomack cannot brook nor digest wholesome meats: so the soule of that man cannot be sound, to whom the word of God hath no pleasant tast. But when a Man can say with the Prophet *Dauid; Thy word is sweeter to me, then the honey or honey combe:* by this we may gather an assured trust that wee are giuen vnto Christ, if we do continue in hauing delight still. For otherwise a sicke man may haue some while a relish of his meat, when there is some intermission of the disease, but it holdeth not long; so is it with them that haue for a while some tast of the word of God, and afterward fall away; *Hec Clariss. Will.*

D. Willet on
Ioh. 17. 6.

Psa. 119. 10.
& 119. 143

Thirdly, the Sheepe of Christ are such.

John 10.

such, as are called home out of the vast wilderness of this world vnto Christ their shepheard. Therefore by what notes these Sheepe are discerned, by the same a man may know his calling. Christ saith, that his sheepe know him, heare his voyce, and follow him. If therefore we know, acknowledge and embrace Christ, if wee heare and hearken vnto his voyce to doe it, if we study to resemble, imitate and follow him in loue, meekenesse patience, humilitie, iustice, fidelitie, trueth, confidence and compassion, we may assure our selues that wee are his Sheepe, effectually called home into his fold,

Rom. 1. 6.

1. Cor. 1. 2.

2. Thes. 2.

14.

Rom. 6. 17.

Furthermore, the Romanes are by Paul entituled the called of Iesus Christ. The Corinthians are said to bee Sauiours by calling. The Thessalonians (some of them at least) were effectually called. Now Paul saith of the called Romanes, that they obeyed from the heart vnto the forme of the doctrine, wherunto they were deliuered. Of the called Corinthians hee saith, that in all things they were

were made rich in Christ, and were not destitute of any gift: and that howsoever some of them were before their calling notorious sinners committing horrible and transcendent enormities yet now since their calling they were washed and sanctified and so become new men. And as concerning the Thessalonians he saith, that the Gospel was not to them in word onely, but also in power, and much assurance, and that they became followers of him and of the Lord, and receiued the word in much affliction, with ioy of the holy Ghost, and turned to God from idoles to serue the living and true God, and increased in faith and mutual loue, and were patient & faithfull in al their persecutions & afflictions. So then if with the Romanes we performe heartie obedience to the word: if with those Corinthians, we be rich in spirituall graces, and haue purged our heartes by true repentance from our former iniquities: if we be mortified and renewed: if like those good Thessalonians we receiue and beleeue the Gospell, if we follow the Lord & his faithfull embassadours

1. Cor. 1. 5,
7.

1. Cor. 6. 9,
10, 11.

1. Thes. 1. 5,
6, 9.

2. Thes. 1.
3, 4.

balladours, if we enter in the word with ioyfulnesse notwithstanding all afflictions, if we turne to God from all our owne Gods, our owne delights and vanities, to which wee had wedded our heartes, if our faith increase, and our loue abound, and if we haue patience and faith (as they had) in all our crosses and afflictions, then may we assure our selues that wee are effectually called, as they were.

2. Pet. 1. 10.

Verf 5. 6. 7.

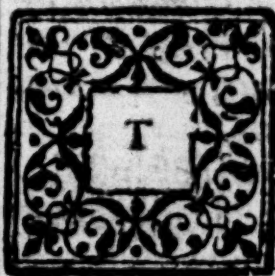
Finally, *Peter*, exhorting vs to giue diligence to make calling sure, addeth that if we *doe these things we shall neuer fall*. Now what these things are hee sheweth, to wit, that they would ioint vertue with their faith, and with vertue knowledge, & with it temperance, and with temperance patience, & with patience godlines, & with it brotherly kindnes, and with brotherly kindnes loue. If therefore these graces shine within vs, and bee fast rooted in our hearts, and vnited in our liues, we may assure our soules of our effectuall calling. If we do these things, we shall neuer fall: and if we shall neuer fall, then may

may wee safely conclude that God hath effectually called vs to light and glorie.

And thus much concerning effectuation, which is the first meane whereby God executeth his eternall Election.

CHAP. 5.

What Iustification is. All the causes of it. Five effects of it. The subiects and time of it. Five properties thereof. Four tokens of it.



THE second is *Iustification*. For those, whom hee calleth effectually in time, hee also iustificieth actually in time.

Rom. 8. 30.

To iustifie is to repute or account one iust. *Pro. 17. 15. He which iustificieth the wicked, that is, he which reputeeth and iudgeth him to be iust, is an abomination to the Lord. Luke 16. 15. You iustifie your selues before men, that is, You would be esteemed iust.*

To

91 *The order of Iustification.*

To be iustified is to be cleared, or to be reputed, iudged, and pronounced iust.

To be iustified then before God, is to be reputed and esteemed righteous in his sight.

Iustification therefore (in his proper significatiō) is an *Acceptance*, whereby God esteemeth vs as righteous being received into fauour. Or

Iustification is a iudiciall and gracious worke of God, by which hee iudgeth the Elect (being in themselves obnoxious to the accusation and curse of the Law) to be iust by faith for Christ through the imputation of his iustice, and that vnto the praise of his glorious grace, and to their owne saluation.

The principall efficient of Iustification is God the Father, in the Sonne, by the holy Spirit: For who can forgive sinnes but God alone? It is God that iustifies. I (saith the Lord) euen I, am hee that putteth away thine iniquities. It meet that he should be our pardonor, who was our Creator, and that he should be the giuer of grace, who was to all the au-

Cal. iust. l. 3.
c. 11. s. 2.

Trecl. Infr. l. 2.

Mark. 2. 7.
Rom. 8. 33.
Is. 43. 5.
Greg in
psal. pæn.

thor of nature. It is his office to absolute the guiltie, by whose iustice hee was made guiltie: It belongs to him to pronounce a man to be be iust, whose will is the rule of iustice: it is his prerogative to give sentence of life and death, because he is by nature, right, and office the highest Iudge.

Tric. Iust.
l. 2.

The instrument, whereby the benefit of Iustification is offered and proclaimed, is the Gospel: which therefore is called the word of life, the word of saluation, the word and ministerie of Reconciliation.

Acts. 5. 30.
Act. 13. 16.
2. Cor. 5. 18.

The outward instruments, whereby our iustification is sealed and confirmed to vs, are the two Sacramentes, and thereupon Circumcision is called the Scale of the righteousness of faith.

Rom. 4. 11.

The inward Sealer of our iustification is the Holy Ghost, who testifieth and sealeth it to our consciences so as that we may perswade our hearts of it.

The Ministers, and lively instruments, for the proclaiming, testifying and pronouncing our iustification to vs, are the Messengers and Prophets of the Lord, according to that of Christ:

whose

Math. 18.
18.

whose sinnes ye remitt, they shall be remitted to them : and whose ye retaine they shall be retained.

The onely internal instrument, whereby we apprehend and receiue the grace of iustification offered vnto vs by God, is a true sauing faith.

Perk. on gal.
2. 20.

Iustifying faith is a gift whereby wee apprehend Christ and his benefites.

Or, it is a worke of Gods Spirit in the heart, whereby we receiue and lay hold on Christs obedience, for the pardon of our sinnes with God, and his accepting of vs as righteous in his sight.

Phil. 1. 29.

The authour of faith is God. For vnto vs it is giuen to beleene. This is the worke of God (saith Christ) that yee beleue in him whom hee hath sent. Faith both begun and finished is the gift of God, as Austen truly teacheth.

Ioh. 6. 29.
De pred.
c. 9.

1. Cor. 13.

13.

1. Tim. 1. 5.

Ioh. 1. 12.

Gal. 3. 14.

The proper forme and life of faith is not charitie, which is a distinct gift of God, and a fruite of vnfained Faith, but the Apprehension and Application of Christ, and his benefites vnto our selues particularly.

The

The proper object of a saving faith is Iesus Christ, God-man, and Mediator betwixt God and man. Remigius saith; *My whole faith is in Christ: by him alone I beleene that I am iustified and saved.* And Beda saith; *The scope of my faith is Christ: the end (or marke) of my faith (whereat it aymeth) is the Sonne of God.*

1. Tim. 2. r.

In 10. Psal.

Li. 2. in

Mar. 5. cap. 8.

Now to be iustified by faith, is to be iustified of God for the righteousness of Christ apprehended by faith: or (as Calvin speaketh) *he shall be iustified by faith, who being excluded from the righteousness of works, apprehendeth the righteousness of Christ by faith, whereby he being inuested doth appeare in the sight of God as righteous, and not a sinner.*

Instit 1. 3.

c. 11 s. 2.

So that faith doth iustifie in respect of her object onely, and not as any meritorious or proper efficient of iustification. Even as the hand that receiveth the treasure which is given, doth not make the receiver rich, but the treasure it selfe: so neither the work or action of faith doth iustifie us, but Christ himselfe, whom we doe apprehend. And this faith, be it weake or strong, is yet able

Eucan Loc.

31. quest.

35

ble to receiue the righteouneſſe of Chriſt : euen as a paſſie or ſhaking hand, may receiue a iewel of a king as cruelly, though not ſo firmly, as the hand that is whole and ſound.

Gal. 2. 16.

Scr. de
humil.

Serm. de
fide &
luce Nat.

Non prece-
dimus iusti-
ficandum ſed
ſequuntur
iusti-
ficam.

And further, this ſauing faith is the *only hand*, whereby wee doe receiue Chriſt and his merites. *No man is iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt.* Baſil ſaith; *This is to glorie in the Lord, when a man doth not boaſt of his owne righteouneſſe, but doth acknowledge that hee is deſtitute of true righteouneſſe, & that he is iuſtified by faith alone in Chriſt.* Chriſoſtom ſaith; *Without faith no man hath obtained life: but I am able to ſhew that a faithfull man both liued and obtained the kingdom of heauen without workes. For the theſe did onely beleene, and was iuſtified.* It was well ſaid by Roſſenſis; *Fides ſata bonis operibus, iuſtificat ante partum* : Faith being bigger with good workes, doth iuſtifie a man before it bring them forth. For as S. Auguſtine ſaith; *Good workes doe not goe before him, that is, to be iuſtified, but follow him that is already iuſtified.* And though good works

workes must neuer be seuered from faith in the person iustified, yet they must be sundred in the act of iustification. Though the eie bee not alone, yet it sees alone: and though the head consult & inuent alone, yet it is not alone, but ioyned to the body: so though faith be not alone in the faithfull man, yet it alone doth iustifie.

And thus wee see how to esteeme of faith, the Sacraments, and the Ministers of God, alwaies remembring to ascribe our iustification vnto God, Father, Sonne, and Holy Ghost, as the proper and principall efficient thereof, as the Scriptures teach vs, and confessing with *Primasius*, that God doth iustifie the wicked (*per solam fidem*) by faith alone, and not by workes.

The interuall impulsive cause of Iustification (which mooueth God to iustifie vs) is his grace and meere beneuolence and not our workes past, present, or to come, how glorious so euer. *Paul* saith, we are iustified freely by his grace. And *Augustine* saith, that it is the ineffable grace of God, that hee which is guilty

Matth. 6.

12

Eph 4. 32.

1. Cor. 6.

11.

In Rom.

4. & 5.

Rom. 3. 24.

In Psal 30

Comment
in Rom. c. 11

De inf. l. 5.
c. 7.

ins. c. Rom

Gal. 31.

De nat. &
grat. cont.
Pel. cap. 4.

should be iustified. Because all men are shut up vnder sinne: the saluation of man (as Anselme saith) doth not now consist in the merits of men, but in the mercie of God. Yea Bellarmine himselve ingeniously confesseth that by reason of the vncertenty of our owne righteousness, and the danger of vaine glory (*Intissimum est*) it is the safest course to repose our (*fiduciam*) whole confidence (*in sola Dei misericordia*) in the Sole mercie and goodnesse, of God.

Now then we must not imagine that this grace of God is procured by our workes, but that it doth proceed freely from the Lord. No merit of man (saith Anselme) doth goe before the grace of God. Then hast done no good (saith Augustine) and yet remission of sinnes is giuen thee. Let thy workes be marked, and they are found euill. if God should reward these workes according to their due, he should condemne them. But God doth not giue thee the punishment that is due, but giues thee grace, which is not due. And againe he saith, The grace, without which neither Infants, nor men 67 years,

yeares can be saved, is not payed by desert,
but given without desert: and thereupon
is called grace.

The externall impulsive cause, or me-
ritorious efficient of our iustification is
not our owne workes, virtues or obe-
dience. First because they bee the
Lords due, by vertue of many bonds.
When we haue done all that is bidde
vs, we haue done but our due, no more
then wee were bound to doe. Now
shall wee thinke that the discharging
of one duetie can satisfie Gods iustice
for the omission of many dueties, and
the commission of many faults? Se-
condly, all our righteousness is as a
stained cloth. *Gregorie saith, All mans
righteousness is found to be unrighteousness,
if God strictly iudge it. Our very iustice
being brought to the rule of Gods iustice,
is iniustice: & that stinketh in the snout
of the Iudge, which smelteth in the estima-
tion of the Worker.*

And albeit our good works are per-
fit in respect of the Spirit, from whom
thee first flow, yet are they polluted
when they passe from vs, because

H 3

they

Luk. 17. 10.

Mor. 3. 67

14. & 1. 21.

2. 15 &

16. 5. & 7.

they run through our corrupted hearts and wils, as faire water which runnes through a dirty channell: Shall wee now lay that our perfect righteousness can merit any thing of that righteous Iudge, before whose iustice nothing polluted can stand vncondemned?

*Lib. 9. cōn.
ej. cap. 13.*

Wo vnto the laudable life of men (saith Augustine) if God should examine it and lay aside his mercie. Thirdly, our best actions are not answerable to the benefits of iustification. But in reason hee which meanes to merit any thing, must bring that which is equal to that which hee seekes to merit. fourthly he that wil merit of another, must not thinke to merit of him, vnlesse he bring some thing of his owne to merit with, and not that which is his, of whom hee doth intend to merit. But all our vertues, our Faith and good workes are Gods (so farre as they bee good) and not ours. For what haue we, which wee haue not receiued? Without me (saith Christ) Ye can doe nothing. Of our selues we are not able

*1. Cor. 4. 7.
Ioh. 15. 5.*

able to thinke one good thought
*When we either beleene or worke, though
 that faith be ours, and albeit the workes
 be ours, yet when we haue them, we haue
 them not of our selues, but they are giuen
 of God. Whatsoeuer (saith Augustine)
 Cornelius wrought well (Totum Deo
 dandum est) it must all be ascribed vnto
 God, lest any mā happily should exalt him-
 self. Therefore it is absurde to think we
 merit any thing by good deedes. First
 ly, good workes in nature follow Iu-
 stification. Augustine saith; Iustifica-
 tion goes before the doers of the law. Men
 being iustified by beleenuing, begin after-
 wards to liue righteously. And Saint
 Paul saith that God doth iustifie the
 Vngoaly. By which then it is plaine
 that no man is iustified for his workes.
 Finally, wee haue the sentence of the
 Scriptures with vs, and the iudge-
 ment of the auncient Church. Wee
 haue beleened in Iesus Christ (saith Paul)
 that we might be iustified by the faith of
 Christ, and not by the workes of the lawe:
 because that by the workes of the law no
 flesh shall be iustified. God both saued vs,*

H 4

no:

Enl. l. i.
 ad Mon.

Lib. x. de
 bono pers.
 c. 7.

De spir. &
 lit c. 26.
 Expos.
 inchoat ep.
 ad Rom

Rom 4. 5.

Gal. 2. 16.

Tit 3.5.

Epist. 71.

In Psal 67

In Rom. 8

Serm. in
Cant. 23.
Ser 61.
in Cant.De Vita
beata &
la..

In 4.6 Rom.

2. Cor. 5. 21

not according to the workes of righteousness which we haue done, but according to his meritt. Ambrose saith: Let no man glorie in workes, because no man is iustified by his workes. Augustine saith: The vngodly is iustified by faith without the meritts of good workes. Primasius saith: It is Gods purpose to iustifie the wicked by faith alone, without the workes of the law, or any other meritts (of ours) whatsoever. *Humana iustitia, indulgentia Dei.* Gods pardon (saith Bernard) is mans righteousness. My meritt (saith hee) is Gods meritt. Wee conclude therefore, saying with Ambrose; Wee are not iustified by workes, but by faith: because fleshy infinitie is an impediment to work: and with Primasius, God doth iustifie the vngodly, but not by workes, which hee nanceth. For if he should iustifie him according to workes, he must be punished, and not deliuered.

The externall moouer then and meritorious efficient of our Iustification is Christ by his obedience. For God made him to be sinne for vs, who knew no sinne, that we should be made the righteousnesse

nesse of God in him. Wee are iustified through the redemption, that is in Christ Iesus, whom God hath set forth to bee: reconciliation, through faith in his blood. Augustine saith; Christ alone hath sustained the punishment for vs without his demerits, that we might obtaine grace by him without good merits. Christ (saith Basill) is true righteousness, who is made unto vs of God, righteousness, wisdom, sanctification and redemption. As the Propitiatorie covered the Ark and the Decalogue: so he covereth our sinnes, and hee hides our bodies and soules from the furious indignation and vengeance of God.

Now the obedience of Christ, is two-fold, active and passive. The former stands in his perfite fulfilling of the Law: the latter is contained in his passion both in life and death.

By the passion of Christ our sinnes are remitted. Therefore Peter saith: that he bare our sinnes upon the Crosse. And Iohn likewise saith: that he washed vs from our sinnes in his blood. And long before them the Prophet Esay saith: that he was wounded for our transgressions,

Rom. 3.24

Ad Romif.
...c.4.

Li. de diuina
iustit.

Perken
Gal. 2.16.6.

1. Pet. 2.24

Reu. 1.5.

Isa. 53.5

Rom. 3, in
Marc.

in. 4, cap. ad
Galat.

Rom. 10. 4

Cor. 1. 30

Rom. 8, 15
Serm. in
Ant. 6. 1

Serm. ad
mil. Temp.
Ep. 190.

sions, and by his stripes we are healed. Remission of sins (saith Chrysostome) is in the blood of Christ. His death (saith Ambrose) is the iustification of sinners. By it gods iustice is fully satisfied, his wrath is appeased, and all punishments temporall and eternall deserued by sin are quite remoued.

By his fulfilling of the Law we are reputed and esteemed righteous. For Christ is the end of the Law for righteousness vnto euery one, that beleueth. He was made vnto vs of Gods righteousness. By the obedience of this one, manie shall be made righteous. Lora (saith Bernard) I will remember thy righteousness onely: for that is also mine. For thou art made vnto me righteousness of God. Now this his righteousness is not ours, but his originally, & is made ours by Gods free imputation. It is imputed to vs & by God accounted ours (Christ being our Suretie, and standing in our stead) and so appropriated to vs, as if we had performed it in our owne persons. Bernard saith that the righteousness of Christ is imputed to vs. And againe; the
iustice

iustice of another is assigned vnto man, because he wanted his owne. The satisfacti-
on of one is imputed vnto all. And no mā
must thinke it strange that the obedi-
ence of Christ could satisfie for the
disobedience of all the Elect, & make
them to bee reputed righteous with
God. For in that it was the obedience
of God, that is, of that holy man, who
was true God, it was of endlesse merit,
& of inualuable value with the Lord.
The perfection and merit of this obe-
dience comes from the dignity of his
person, that did obey. And though
iustification bee through Christ, yet
God may bee sayed to iustify freely,
because it comes freely to vs, wee doe
nothing for it: and because also it was
his free loue, which moued him to
send his sonne to suffer for our sins
and to fulfill the Law fully for vs. Nei-
ther must any man imagine that Christ
did not fulfill the Law for vs, but for
himselfe onely, and consequently that
his actiue obedience is not imputed
to vs. For Christ is not onely our re-
demption, but he is also the *perfection*

Act. 10. 28

Iohn. 3. 16,

Rom. 10. 4.

of

of the Lawe for vs, that beleene in him. Whereupon it is, that *Ambrose* saith: He hath the perfection of the Law, who beleueth in Christ. Moreover whole Christ is given vnto vs with his benefits. Otherwise, if his Passive obedience were onely imputed to vs, it would follow that halfe Christ were onely given vs (*Patientem, non Agentem*) to wit, as he is a *Patient*, and not an *Agent*, or doer of those things, which are pleasing to his Father, and (*auferentem peccata*) onely as he takes away sin and death, and not (*offerentem iustitiam*) bringing righteousness. But he was not borne for himselfe, but for vs, and was given vnto vs, that hee might both doe for vs the things that were to be done, and suffer the things, which were to be suffered. Again. Christ as man fulfilled the Lawe for himselfe: that hee might be in both natures an holy high Priest, & so continue. Nevertheless as Mediatour, God and Man, hee became subiect to the Law, and in this regard he did not fulfill the Lawe for himselfe, neither

was

Bucan. 206
31. qu. 14.

11. 96

P.ikon
Gal. 2. 16.

was he bound to to doe. Neither must this seeme strange to any, that the Law should both exact obedience, and the penalty too. For howsoever in the state of innocency, the Law threatned the penaltie, and onely exacted obedience: yet since the fall, it doth both exact obedience, & the punishment. The threatning of the Law exacts the punishment: the precepts exact obedience. And albeit Christ hath kept the Law fully for vs, yet none must from thence conclude, that therefore we are not bound to keepe the Law.

That (saith one) which Christ did, we are not bound to doe for the same end, and in the same maner. Now he fulfilled the law in way of redemption and satisfaction for vs: and so doe not we fulfill the Law, but onely in the way of thankfulnessse for our redemption. And though we be bound to obey the Lawe, yet wee must not thinke that God will reiect our obedience for the weakenes of it, as hee would haue reiected Christs, if his had beene imperfect. For he was our Mediatour, and therefore his obedience

*M Perk.
ibid.*

ence was of necessitie to be most perfect, or else Gods iustice had not been satisfied, and so we had perished : and besides, all our imperfections and defects whatsoever are couered with his perfection as with a vaile, and so our weake obedience is accepted, and not contemned. Finally for our comfort we must know, that if we respect the *Trueth* of that righteousness, which is imputed to vs, we are accounted as truly righteous before God, as Christ himselfe is : but if we regard the *quantity* and *subiect*, Christ is more iust, then we, Because he is originally and actually righteous, but we by imputation : he is subiectiuely iust and by inherency, but we by application & relation in him and vnto him. And yet we must not therefore thinke our selues to be redeemers. For his obedience is imputed to vs onely for our owne redemption, and not as it is the price of redemption for all the Elect. *As for example, Christs righteousness is imputed to Peter, not as it is the price of redemption for All, but as it is the price of redemption*

rele. n. sit.
lib. 2.

Perk. ref.
Cath.

tion

tion for Peter. And so much for the efficient causes of our Iustification.

The matter of iustification (according as are the parts thereof) is twofold; Remission of sins, and Gods accepting of vs as righteous men.

Remission of sins is a gracious act of God, whereby for the merit and satisfaction of Christ he doth perfectly forgive both the fault and punishment. Therefore Paul saith that by him wee haue redemption through his blood, euen the forgiveness of sinnes according to his rich grace: and that there is no condemnation to thē, that are in Christ Iesus, who hath by himself purged our sins, and by whom the Father hath reconciled vs unto himselfe. Now it were absurd to thinke that the punishment is retained, when the sin is remitted: For if the proper cause bee defaced, then the effect thereof must needs be also abolished. If the bodie bee removed, the shadow thereof remaines not. So if sin bee pardoned, the punishment is remitted. As for the crosses, which the faithfull suffer, they are not

Ephc. 1, 7

Rom. 8. 1.

Heb. 1. 3.

2 Cor. 5, 1

Reu. 3. 19.
 Heb. 12. 6.
 1. 11.

to bee reputed curses or penalties of vengeance inflicted of God as of an ireful & direful Iudge, but they are to be esteemed onely as tryals, or as punishment of castigatiō imposed of god, as a louing father desiring the welfare & welldoing of his childrē. *As many as I loue* (saith the Lord) *I reuke & chasten: He scourgeth euery sonne, which he receiueth.* If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes. Nor v no chiding for the present seemeth to bee ioyous, but grieuous: yet afterward it bringeth the quiet fruit of righteousness, vnto the which are thereby exercised. The Lord tries vs by afflictions, as gold is tried in the furnace with fire. He keeps vs by the crosse within our limits, as water is held in with bankes. And with the thorny hedge of troubles & vexations hee keepes vs within our owne walkes and pastures, being by nature giuen to break out and stray. Therefore David saith, *Before I was afflicted I went astray: but now I keepe thy word.* it is good for mee, that I haue bene afflicted,

Ps. 119. 67.
 71.

fluted, that I may learne thy statutes.
 Blessed is the man, whom thou chastisest.
 For it is certaine, God scourgeth away the
 infirmities of his Saints by many afflictions.
 It is the Lord, which sendeth crosses
 to his children to save the, that they free
 not with the wicked world in their dregs.
 For this end (saith Cyprian) the Lord re-
 buket, that hee might amend us: to
 this end he mends, that he might save us.
 Augustine saith that sorrowes before
 pardon of sins are the punishments of sin-
 ners: but after pardon, they are the trials
 and exercises of iust men. And so for
 death it selfe, the sting and strength
 thereof, which is sin, is abolished by
 the death of Christ vpon the crosse, &
 therefore is to bee reputed but as a
 triall or chastisement, whereby the
 Lord doth teach vs humilitie and the
 flight of sinne, and doth exercise and
 proue our faith, fortitude and pati-
 ence.

And though in respect of sinne it be
 the entrance of Hell, yet through
 the death of Christ, it is become the
 gate of heauen, and as Cyprian speak-

I

eth

Lib. 4.
 Ep. 4.

De pen,
 at confess.

1 Cor, 15
 56.
 Rom, 4. 25,

De Christi.
rel. par. 2.

eth (*lanua vite*) the dore of life. It doth (as it were) conuey vs out of the wilderness into Canaan, out of a troublesome Sea into a quiet haven, and out of earth into heauen, from woe to weale, and from men to God: yea it becomes the death of sinne, that first gaue life to it. We conclude therefore this truth with *Vrsinus*, saying, God doth not hate vs, neither hath he a will to punish vs for those sins for which Christ hath sufficiently satisfied: in whom all (o we haue remission of those, (sins of omission) and all other our sins, so that by his onely merit we are reputed righteous before God.

The second part of Iustification is Gods gracious acceptance, wherby he doth for the merit of Christs actiue obedience by faith receiued of vs, account vs iust and pure, and honours vs with the crowne of life. And in this respect we may truely be sayed to be iust, perfect and holie men: because we stand clothed with the most perfect righteousness of Christ, which is reputed ours, in which, appearing before our heauenly father, wee doe receiue

ceiue a blessing, as *Iacob* did of *Isaack*, hauiing on his elder brothers garnets. Neither must it seeme strange vnto vs that we should be accepted righteous for the righteousness of an other. For albeit this righteousness be Christs, primarily and by way of inherence, yet it is ours by Gods donation and by the application of faith; As the payment of our debt is another mans, so farre forth as it is discharged by him: but it is our payment, as it is imputed to vs. *Aquinas* saith well: The head and the member is as one mysticall person, and therefore the satisfaction of Christ pertaineth to all the faithfull, as to his members.

The forme or formall cause of Iustification is not faith, loue, nor any other vertue, neither is it an infused quality, or habituall sanctity inherent in vs. For this were to confound iustification and sanctification, which are very different acts, as wee shall hereafter shew. But the righteousness of Christ imputed, considered as it is imputed of God, is the forme of iustification.

Gen 27. 15
27.

Bucan. Loc.
31. qu. 27.

Bucan. Loc.
31. qu. 22.
Rom. 4, 2, 7
Phil. 3, 9,

*Trele. Inſtit.
lib. 2.*

*Epist. ad
Diogn.*

*Epist. 190.
ad Innoc.*

2 Cor. 5. 21.

Or, the proper and onely true forme of iustification is the free imputation of the righteousness of Christ, by which the merit and obedience of Christ are applied to vs by vertue of that neare communion, whereby he is in vs and we in him. Now God is said to impute the righteousness of Christ vnto a man, when hee doth adiudge, decree and giue it to him, and account and reckon it as his owne, and for the merit and worthines of it doth pardon & acquite him, and repute him righteous. O sweete exchange (saith Iustin Martyr) O vnsearchable vworkmanship, O benefits surpassing all expectation, that the iniquity of manie should be couered in one iust person, and that the iustice of one should make manie, that are vniust, to be reputed iust. If one (saith Bernard) did die for all, then all died: to wit that the satisfaction of one might be imputed vnto all, as that one bare the sins of all. Now Christ bare our sins and was made sin for vs, not as if our sins had beene infused into him, and had beene inherent and inhabitants in him, but because they were imputed

ted to him, and reputed his, as if they had beene committed by him, he supplying our place, as our Surety and Mediator: euen so his righteousness is made ours, not as though it were infused or translated into vs as a thing inherent and inhabiting in vs, but because it is reputed ours and imputed freely to vs, as if wee our selues had wrought it in our owne persons. And of this opinion was S. Augustine, *We are the righteousness of God in him, as he is sin in vs, to wit, by imputation.* With whom consenteth *Vrsinus*, the imputation of the righteousness of Christ is not the transfusion of righteousness or of qualities into vs, but the absolution from sins in the iudgement of God, for the righteousness of an other. For iustification and remission of sins are the same. For to iustifie is for God not to impute sin vnto vs, but to accept vs for righteous, & to absolute or pronounce vs iust for the righteousness of Christ imputed.

The end of Iustification in respect of God, is the glory of God in an admirable composition of iustice and

Enchiridion, cap.
41.
In explic.
cat. a Pareo
edit. 1589
page. 448o

Ob.

Ans.

mercie; of *iustice*, because hee would haue his sonne to satisfie for our sins, rather then that they should escape vnpunished; and of *mercie*, because it pleased him to impute and appropriate the satisfaction of his sonne vnto vs, rather then we wretches should be destroyed. But some will perhaps imagine that God shewed neither iustice, nor mercie: *no iustice*, because he punished an *innocent* for the *nocent*, & set his teeth on edge, whereas *they* had eaten the soure grapes: and *no mercie*, because hee forgave none without a satisfaction. It is true indeed that the innocent was punished: but yet it was done willingly, and not by constraint. and he was of the same nature with the nocent, and was also such a potent innocent, as that he did satisfie the iustice of the Iudge to the vtmost, and conquer all his punishments with facilitie. Neither must we deeme the mercie of God to be withheld, or not exhibited because he did not forgiue without a satisfaction. For first, it was of his sole benignitie and perfect mercie,

ie, without the preuision of any merit, that he came to satisfie, who made the satisfaction for vs. *Herein (saith Iohn) is that lone, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sins.* Secondly, it is his grace that hee doth apply the satisfaction of his sonne vnto vs, who were disposed thereunto by no gift, or merit. Thirdly, we must consider that Gods iustice is so infinitely absolute, as that we could not bee iustified without a Mediator. God could not forgiue sinne without a satisfaction. For otherwise what need was there that the soone of GOD should be brought (as he was) to such horrible miserie and to such an accursed death? A kinde father would try any way, rather then he would expose his owne and onely sonne to extreame terrors and miserie.

And lest any man should imagine that it is in Gods power to remit or to reteine sinnes like debts, we must know that there are two kinds of debts. For there is a debt, which e-

1 Ioh. 4. 10

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1 Ioh. 4. 10

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I 4 clipseth

1 Ioh. 4. 10

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Reck. Syst,
The. li. 3. 4. 3

clipseth and hurterh the honour of the Creditor: and there is also a debt which doth not touch it. *If the debt do not hurt his honour, it may with great encrease of honour be remitted without any recompence at all, as when a king forgiveth his servant the debt of some thousands of crownes. This debt, as it did not hurt the maiestie of the king, so it might be forgiven without any hurt to his maiestie. But if debts doe hurt the honour and maiestie of the Creditor, and doe directly impugne his nature and glorie, without doubt they cannot at his pleasure be remitted without satisfaction. And such debts are sins, as which infringe the rule of Gods eternall will, & are enemies to it, so as that they cannot be purged and forgiven without a penaltie, but Gods iustice and uprightness will bee diminished.*

But yet though his mercie could not shoulder out his iustice, or any whit eclipse it, yet his iustice did not bereaue him of his mercie. For of his *owne meere mercie* hee found out the way to redeeme and saue vs, when

we

we did not so much as thinke of any such thing, and therefore as we ought to admire the seueritie of his iustice: so we should also magnifie his endles grace and mercie.

The endes of Iustification in respect of our selues are, that we may be pleasing vnto God, that wee may haue peace of conscience, and true tranquillitie of minde, that being redeemed from miserie wee might bee saued, and finally that wee should striue against the streame of our owne corruptions, and keepe a constant course in pietie: or (to vse the words of Zacharie) *That wee being deliuered out of the bandes of our enemies, should serue him without feare all the daies of our life, in holynesse and righteousnesse before him.* For Christ gaue himselfe for vs, that wee should be zealous of good workes: and bare our sinnes on the crosse, *that vve being dead to sinne, should liue in righteousnesse.* To this end (saith *Bucanus*) are wee iustified by faith for Christ, that the old man being abolished by the efficacie of Christ

Luke 1.74.
75.

Tit. 14.

1. Pet. 3.24

1 Cor. 1.
quæst. 44.

Christ crucified, Christ may liue in vs, and wee by the study of good workes, may shew our selues thankfull vnto God for so great a benefite. Therefore *Paul* almost in all his Epistles, drawes his doctrine of sanctification and good workes, out of the doctrine of Faith or Iustification, as the effect out of the cause, or as an necessarie consequent from the Antecedent: *Hec, ille*. In like maner *Augustine* saith: *Christ died for the wicked, but not that the wicked should remaine dead, but that being iustified, they should be conuerted from wickednesse, beleeuing in him which iustifieth the vngodly. For God hateth impietie. And againe: Grace doth iustifie (or hee iustifies by grace) that he which is iustified might liue iustly.* So then one maine end of our iustification is, that abandoning all iniquitie we should lead our liues in sanctitie.

The effects and consequents of Iustification are diuers.

The immediate effect of Iustification is adoption, by which the Elect doe now actually please God, as his sonnes and co heires

Rom. 4. 15.
1 ad simplic.
Resp. ad 2.
quest.

Reck Syst.
Tb. li. 3. c. 7

heires of Christ For so soone as the Elect are absolued from their sinnes, they are forthwith adopted into the right and priuiledges of the children of God.

A second effect of Iustification, is peace of conscience: to wit, when we perceiue our selues to be deliuered from our sins, before Gods iudgemēt seat, and the iudgement of our owne conscience. For *there is no condemnation to them that are in Christ: and being iustified by faith, wee haue peace vwith God*, euen that peace, *vvhich passeth all vnderstanding*: whereas there is no true peace to the wicked: but they are like the raging sea that cannot rest, *vvhose waters cast vp mudde and mire*: or else they are stricken with a spirituall *Apoplexy*, which hath reaued them of all true sense, and are so benumbed in their conscience, that they can feelee nothing till it be roused and awaked.

Thirdly, our iustification makes vs haue accessse to God by prayer, with confidence to be heard for Christ For sinne was the *Make-bate* and wall of partition

Rom. 8. 1.

Rom. 5. 1.

Col. 4. 7.

Is 57. 20.

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Rom. 8.1.

Rom. 5.1.

Col. 4.7.

Is 57.10.

Rom 8.15.

Heb. 16.

partition, betwixt God and vs: now our sinnes are done away, when wee are iustified, and therefore with boldnesse wee may approach vnto the throne of Grace. *We haue now receiued the Spirit of adoption, by which wee crye Abba Father: that is, by which we conceiue very good hope in him, to whom wee pray like suppliants, that hee will in his fatherly affection towards vs, giue vs those things we stand in need of.*

Rom. 5.1, 3

Rom 8.28.

Fourthly, Iustification begets patience in afflictions, and makes a man reioice in the midst of tribulations.

Being iustified by Faith, wee haue peace to Godward: *Neither that only, but also we reioice in tribulations, knowing that tribulation produceth patience: to wit, through the perswasion of our reconciliation vnto God, and our assurance that all things, how bitter and grievous soeuer, doe worke for the best vnto them that loue God, and are pleasing to him.*

Lastly, Glorification is an inseparable companion, and a notable effect of

of Iustification. Being freed from sinne
and made seruants vnto God, yee haue
your fruit in holinesse, and the end euerla-
sting life. The obedience of Christ by
grace imputed to vs, and by Faith
receiued of vs, workes in vs a desire,
care, and endeuour to obey God. His
death for which our sins are remitted,
works in vs another death, whereby
wee die to sinne. And his glorious
righteousnesse, wherewith wee are
inuested, and made to bee repured
righteous, doth merit for vs eternall
life and glorie.

Rom. 6. 22.

The subiect of Iustification, or the
persons, that are iustified, or to whom
Iustification doth belong, are the
Elect of God, & the sheep of Christ:
euen all that are predestinated vnto
life. For therefore the Scriptures
speak on this sort: *The Lord hath laied
vpon him the iniquitie of vs all. I laie
downe my life for my sheepe. Whom hee
did predestinate, hee hath also iustified.
Who spared not his owne Sonne, but gave
him for vs all: how shall he not with him
giue vs all things also? But for what vs?*
(saith

Is 53. 6.

Ioh. 10. 15

Rom 8.

30, 32.

In Ioh.
tract. 45.
Inc. 5. ad
Rom.

In Lewis. l.
17. c. 2.

If 53. 11. 12
Matth. 26.
28.
Heb. 9. 28.

Matth. 1.
21.

Ioh. 10. 26.

(saith Augustine) *Even for them which are fore-knownen, predestinated, iustified and glorified. Hasso saith: Christ hath taken awaye in the Elect, not onely original sinne, but all actuall offences also, and hath moreouer giuen the everlasting life* Radulphus also saith: *that the blood of the High-preist Christ was the expiation of all Believers.*

I adde further, that the Elect are the onely persons, to whom this worthy worke of God belongs, and none but they. First, the Scripture is evident: *By his knowledge shall my righteous servant iustifie Manie. He bare the sinne of manie. His blood was shed for manie for the remission of sins. Hee was once offered to take awaye the finnes of manie.* The Scripture saith, *Manie*, and not *All*, without the exception of any. *Thou shalt call his Name Iesus: for he shall save his people from their finnes.* Now all are not his. For his people are his sheepe: and his sheepe are the deuils Goats: all are not his sheepe. *Yee beleene not,* (saith Christ) *for yee are not of my sheepe.* Some men haue neuer

uer faith, therefore some are neuer iustified. Secondly for whom Christ did not pray, for them hee did not sacrifice: because to intercede and to sacrifice are conioyned.

Perk de
prad.

But Christ prayed onely for the Elect and for Believers, and in praying, did offer himselfe to the Father. *I praise for them* (saith Christ) *I praise not for the world, but for them, which thou hast giue me: for they are thine. And for their sakes I sanctifie my selfe. I praise not for these alone, but for them also which beleue in me.* Origen saith accordingly (*Hom. 9. in Leuit.*) that Christ prayeth Onely for those which are the Lordes portion. Augustine saith: *There is a world of the damn:d: for this world Christ prayeth not. And there is a world of these that are to be saued: for this world Christ prayeth.* And likewise Cyrill: *The Lord Iesus putting a difference betwixt his and such as were not his: for those onely (saith he) I praise, which keepe my word and haue taken my yoke. For to whom he is a Mediatour and High-priest, on them only he bestowes the benefit of Mediation* There-

Ioh. 17. 9,
19, 20.

This is done
by sacrific
ing himself,
and making
his sacrifice
meritorious.

In Ioh lib
II. cap. 14.

Therefore the Elect and faithfull are only iustified & redeemed by Christ.

*Perk. de
grad.*

Thirdly, Christ gaue himselfe, that he might sanctifie to himselfe a *peculiar* people, that is, a people selected out of others as a precious treasure, and his owne proper goods. Therefore it was not Christs intention, to giue himselfe to be a rancome for all, and euery one alike.

Maith. 10

23.

Reu. 22. 13

Rom. 8. 30.

In Lemit. 1.

5. c. 23.

Serm. 44. de

ver. 6.

Apost.

Serm 109.

Lastly, regeneration and life eternall belong not to all. All men doe not die to sinne, and liue to God : and the kingdome of God shall be giuen to them, *for whom it is prepared*. Many shall be excluded. Therefore all are not iustified. For they that are iustified, shalbe also glorified. *Iſychius* saith; that *Christ who suffered for vs, hath deliuered vs from sinne and from the bondage of it*. And *Augustine* more plainly : *Euery one that is generated, is damned : and no man is deliuered, but he, that is regenerated*. And againe, *God gaue a great price, & bought those, whom he doth reuiue*. It is manifest therefore that the Elect are onely partakers of

of the merits of Christ, and iustified in the sight of God. For *whereas Christ is said to take away the sinnes of the world, here the world only: that is, the universall copanie of the Elect, which are taken from all degrees and callings in the world, is to be understood.* For there is as it were a little world of the Elect. *Eusebius saith: Christ hath suffered for the saluation of the world of those, that shal be saved.* And S. *Augustine* hauing made a distinction of Worlds, saith; that *this world, which God doth reconcile vnto himselfe in Christ, and which is saved by Christ, and to which euerie sinne is remitted through Christ, is elected out of the waligning, damned, and defiled world.* And though the Apostle say that *hee gaue himselfe a rancome for all men:* yet we must in no wise therefore conclude, that *all* are iustified without exception. For the word *All*, (as *Aristotle* in his *Politiques* hath obserued) signifieth either *euerie one in particular*, and then it is takē *distributively*: or else *Not each particular*, and then it is taken *collectiuelie*, & signifieth *anie*,

K

not

D. Willet
in Ioh. 17. 9
Ioh. 1. 29.

Dist. 1. 4. c. 15

Tract. 37.
in Ioh.

1. Tim. 2. 6.

Polit. 1. 2.
c. 2.

*Perk. de
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some for *All*: he meaneth al beleeuers,
of what condition or coũtrei soeuer.

*Discat. dis-
put. de prad.
quast. 1.
par. 49.*

*Neither is it any new thing that the word
All should be taken in such a sense, seeing
the like examples may be found: as in Luk.
11. 42. Woe be to you, Pharisees, for you,
in the mint, & rue, and ($\pi\alpha\tau$) all hearbes
that is, hearbs of euerie kinde. So Christ
is said to heale *Euerie* disease, that is,
all kinds of diseases. *All* Iudea is said
to goe out to Iohn Baptist. *Multi &
Omnes in Paulo idem sunt. Manic* (saith
Sedulius) and *Al* are the same with Paul.*

*Moith. 4.
23.
Matth. 2. 5
in Epist. ad
Rom. 5.*

It is true indeed (I grant) that the
obedience of Christ (being the obe-
dience of God) was in it self sufficient
to haue procured the Iustification of
all without exception: but if wee re-
spect either Gods decree, or Christs
intention, it is appropriated to the
Elect, and belongs to none but them.

*Lib. 4 de
Myst. missa.
cap. 4.*

*Innocentius saith: His blood was shed
in regard of efficiencie for those onely
which are predestinated: but for all men*

in respect of sufficiency. In like manner Aquinas: the merit of Christ was alike to all in regard of sufficiency, but not as concerning efficacy. Howsoever his blood and merits were in themselves sufficient for the iustification and salvation of all men, yet they did not effectually procure them for all, but onely for the Elect, to whom they were ordained and intended, and of whom alone they can bee rightly received and embraced.

Now those that are iustified, must be considered in a double condition.

One, according to nature, the other according to supernaturall grace.

According to nature they are sinners (for he iustificieth the vngodly, Rom. 4.5.) and therefore obnoxious to the accusation, and malediction of the Law (for cursed is every man that continueth not in all things, which are witten in the Law to doe them.) But according to supernaturall grace, they are beleevers: or ingrafted into Christ by faith. For the righteousness of God, is made manifest by the faith of Iesus Christ Unto all,

Summ. de
verit.
Matth. 26.
v. 7.

Trele. Inst.
l. 2.

Gal 3. 10.

all, and vpon all that beleeue. And so much for the persons, whom God doth iustifie.

The time of Iustification is in this life, with some sooner, and with others later; but with none at all after this life is ended. *Ursinus* saith well; Remission of sins is giuen to all the Elect and to them alone. Yet all the Elect haue not alwaies remission of sinnes: but all Beleeuers haue it alwaies, because they onely haue remission of sins, who beleeue that they haue it. But this the Elect do not alwaies beleeue: but then first, when they are conuerted, and indued with faith. Yet in respect of the fore-determined purpose of God, they haue alwaies remission of sins.

Rom. 3. 22.

And albeit, sanctification doe often by some fruits thereof appeare before iustification, yet this in nature is before the other. Wee see the light vsually before the Sunne in the morning: and the brooke doth often offer it self vnto our eies before the spring.

The Properties of Iustification are five.

First,

First, it is most excellent: and that in respect of the Iustifier, which is God: in respect also of the meritorious efficient thereof, which is Christ: and in regard of those admirable effects which it doth produce, one amongst the rest is this, which I adde vnto the former, whereof wee haue already spoken: to wit, that it giues a man the right vse of the good creatures of God *which he hath created to be receiued with thanksgiving of them that belene.* For vnto the pure (which men are, when they be purged by faith in the blood of Christ) *if things are pure: but vnto the that are defiled* (as euery one is, vntill God doe iustifie him) *and are vnblessing, is nothing pure, but euen their munes and consciences are defile d.* The Reprobates therefore and Vnbelieuers abuse the giftes of God, rather then vse them. Therefore (as *Damasus* speaketh) *God doth fatten them in this world as Hogs for the slaughter.* On the contrary, those that are now iustified by faith in Christ, doe vse them lawfully. *For they are fed of God, as his*

Rom. 4. 5.

Rom. 3. 25

Eph. 5. 2.

1. Tim. 4. 3

Tit. 1. 15.

De nat.

hom 1. 4.

c. 26.

Dan ibid.

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IRREGULAR

PAGINA

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1. Tim. 4. 3.

Tit. 1. 15.

De nat.
 l. 1. c. 28.

Dan ibid.

house-hold servants. They are not theeves and Usurpers of them as the wicked are, but they hold them as lawfull heires and owners of the world: Danes ib.

Ephes. 2.3

Orat. 4. con-
tra Iud.

Rom. 3. 24.

In ep. Rom

Secondly, Iustification is a most free act, performed freely by God without coaction, or the least inducement by any dignitie present, or foreseen to be in vs hereafter. For being absolute Lord of all, hee may shew mercie on whom he lists. We are by nature all the *children of wrath*, and the vassals of the deuill, destitute of all true grace, and subiect to the curse: and therefore it is a wonder that wee are not all consumed. We must needs then confesse, that the free grace of God in Christ hath made the difference. *Chrysostom* according to the Scripture truely saith: that *God of his grace alone doth iustifie our kinde, and not through our good deeds, labours, nor recompence.* And *Theodulus* saith: *Christ is the Author of righteousness, to them that beleue in him, euen vnto them that had done nothing righteouslie.* Here then by the way wee may remember, that

that our Iustification is free, in regard of vs, that did not deserue it: and free also in respect of God, who did freely deuise & dispose the means therof and freely workes faith within vs, by which wee doe apply it to vs. But it is not free, but iustly performed in regard of Christ, who by his all-sufficient merits did deserue it, and by desert acquire it.

Thirdly, Iustification is one absolute, entire, and indiuiduall act. It is once onely acted *essentially* and *directly* in this life, although it it bee diuers times renewed and applied a fresh: to wit, when the person iustified doth fall into sin, and repent. Now though Iustification bee a most perfect and plenary worke of God, yet we come to the full perswasion of it but by degrees: and though God at once forgive a man his sinnes by an absolute act, which admits neither increase nor decrease, yet that man receiues his pardon by such a faith, or such a perswasion of faith, as is not alwaies one, but sometimes stronger, sometimes

Keck. Syst,
The, li, 3. c, 7

also weaker, ebbing and flowing like the salt waters, sometimes appearing, and sometimes hidden, like the sun, with a thicke mist or duskie cloud.

Fourthly, Iustification is an immutable, inuiolable and irreuocable act of God. *Peccata semel remissa nunquam redeunt: sins being once remitted, are neuer after called into question.* And he that is once of God, for Christ reputed righteous shall be reputed righteous for euer. If it should be otherwise, it were either long of God or of our selues; but not of God, who is no changeling: *I am the Lord, I change not*: nor of our selues: for we are kept by the power of God through faith vnto saluation, and so gouerned by his spirit, as that we neither doe sinne, nor can sinne with full consent of will, and without the relaxation and conflict of the spirit. The Godly and vngodly doe oftentimes commit the same offence, if we respect the act, but it is not the same, if we consider their manner of acting it. The godly sinne against their conscience: but not against their full conscience. But the vngodly sinne against their

Mal. 3. 6.

1. Pet. 1. 5.

Joh. 3. 9.

Sturm de
rad.

Thes 12.

their full conscience, and that fully.

And therefore albeit a man that is iustified, fall into some grievous sin, as *David* did, yet grace is not viterly put out, neither hath he lost the benefit of his iustification, thogh for a time he feele it not.

Now this property of immutability is very rare and excellent by much to be preferred to all earthly things. For *Riches* remaine not alway, nor the the crowne from generation to generation. *Favour* is deceyfull and beantie is vannie. *The fashion of this world* passeth away. And what is our life? It is euen a vapor that appeareth for a little time, and afterwards vanisheth away. For all flesh is grasse: and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower fallett away: but the iustification of a sinner remaineth for euer. It is enacted and enrolled in heauen: it shall not bee repealed and obliterated vpon the earth.

Fifthly, Iustification may be perceiued & knowne, and that three waies. First by the suggestion of Gods spirit

Pro. 27. 24

Pro. 31. 30.

1 Cor 7. 31

1 Sam. 4. 14.

Is. 40. 6.

1 Pet. 1. 24

1 Tim. 1. 5.

M. Perk. on
Galat 2. 16

rit. Secondly by faith, which is a certaine assurance or perswasion of the loue of God in Christ. Now a man may assure himselfe of faith, if these two things be in him. First if he loue God for God himselfe, and his neighbour truely, as himselfe. For loue accompanies faith, as the light doth the sunne. Indeed it proceedes from faith: and as *Gregori* faith, *Quantum credimus, tantum deligimus. As is our faith, such is our loue.* Secondly, a man may assure himselfe of iustificing faith, if he doe strue against his doubtings, and with an honest heart doe will to beleue, and vnfeignedly desire to be reconciled vnto God, and do with all, constantly vse the good meanes, that God hath ordeined to beget and encrease faith. For God accepts the wil to beleue for faith it selfe, and the will to repent, for repentance. The reason hereof is plaine. Euerie supernaturall act presupposeth a supernaturall power or gift: and therefore the will to beleue and repent, presupposeth the power and gift of faith, and repentance in the heart. Thirdly a
man

man may come to bee allured of his Iustification by certaine vnfalible tokens and *signes* of it: some whereof I will here set downe.

The first is a ioy most vnspeakable and glorious, wherewith our hearts must needs be rauished, when we see our selues by the righteousnesse of Christ of the free grace of God, redeemed from death, deliuered from hell, and freed from the fearefull condemnation of the wicked.

The second is the peace of conscience. While sin and the guilt of sin remained, there was no peace nor quietnes to be found, but feare within, terrours without, and troubles on euerie side. But when our sins are once nayled to the crosse of Christ, and forgiven vs, then the windes are layed, the waues are setled, the sea is calmed, the soule is quieted, and imparked within the pales of peace.

Thirdly (that no man may thinke fleshly fortifines, and the stupour of the spirit to be found securitie & true tranquillity; being indeed but like a calme

*M. Greene
ham.*

Greenham.

came before some violent and outrageous tempest) wee may know that our peace is good, and that our Iustification is past with God, if we finde a promptitude and nimblenesse in vs to doe that, which is good. For when a man doth finde fauour from God for the forgiuenes of sinnes, then the loue of God constraineth him, that ioy: which hee conceiueth, inforceeth him, and putteth life into him for the performance of those things, which are pleasing vnto God. His vnderstanding is inlightned, his iudgement is reformed, his affections are bettered, his ioyes are in heauen, his desires are to Christ-ward, his walke is to Canaan, his course to Ierusalem, and his anger is consumed vpon his owne corruptions. For we must know that when God doth impute righteousness vnto a man to prevent his *damnation* by sin, then hee doth also infuse righteousness into him to hinder the *damnation* of sin. Therefore *Paul* ioyne both together, when hee saith that Christ is made vnto vs *righteousnesse*.

wise-dome, Iustification and redemption :
and when hee tels his *Corinths*, that
they are *vvashed, sanctified and iustified*.
So then, he that circunciseth the fore-
skin of his heart by true repentance,
he that warreth against all his lusts, &
truely sheweth to serue the Lord in all
his precepts, he may know for cer-
taine that God hath cut the cords of
his finnes, and hath cast them all be-
hinde him. But *there are manie circum-*
cised to Princes, not to the Lord: they are
the circumcision of the King and of the
Queen: they leaue many grosse sins punish-
able by imprisonment, but for others as
great, but not penal, they passe ouer. These
men must know that so long as they
addict themselves to their knowne e-
normities without repentance, they
are out of the kingdome of Christ, &
are not clothed with the robes of his
righteousnes, but couered with the
rotten rags of their owne wickednes.
For those, that are in Christ, *vaile*
not after the flesh, but after the Spirit.
They, that are his, haue crucified the
flesh with the affections, & the lusts. But

1 Cor. 1. 30.

1 Cor. 6. 11.

M Greenb.

Rom. 8. 1

Gal. 5. 2.

to liue in sin, is to take sin downe from the crosse, and to put life and spirit into it.

1 Iohn-3-14

Finally, as *S. Iohn* teacheth, we know that we are translated from death to life (which is in our iustification) because we loue the Brethren. For it is impossible for him rightly to loue a righteous man in Christ, who is not as yet himselfe made righteous by Christ. But when a man is once iustified by God, he will then begin to loue a iust man for God. Loue loues his like. One iust man will loue another. *Martin Luther* saith that a man may try and know whether he be incorporated into Christ, or not, by this, that as hee feeleth his heart cheered and sweetned by the feeling of Gods promises and fauour written in his hart, so such a man (as no man is but he, that is iustified) hath forthwith regard of his Neighbour, and helpeth him as his Brother, careth for him, lendeth him, giueth him, comforteth & counselleth him; yea and briefly, hee is greeued if there bee none, towards whom

whom he may be seuiſeable : hee is patient, tractable, and truly friendeth all men : he doth not esteeme the temporall pleasure and pride of this life, he iudgeth no man, hee defameth no man, he interpreteth all things to the best part. Finally, when as he seeth not the matter go well with his neighbour, as that he fainteth in faith, waxeth cold in loue, he prayeth for him, he reproveth him according to his calling : hee is sorely greeued if any man commit any thing against God or his Neighbour. And all this proceedeth from the roote and iuice of Gods grace, for that the bountifulnes, loue and goodnes of Christ, hath sprinkled and replenished his heart with sweetenes and loue, that it is a pleasure and ioy for him to do good to his Neighbour, and is greeued for his sins, as *Samuel* for *Saul*.

By these and such like workes of grace, a man may come to a certaine knowledge of his Iustification. Which how well worthy it is of our knowledge, they can best tell, which feelee
the

the comfort of it most. And let no mā thinke it impossible to bee discerned by man, because it is performed by God without man. For though it be acted by God in heaven, yet it produceth many notable graces in man vpon the earth, by which it may be perceiued as a vine by her grapes, or as a lamp by her light. Neither let vs be induced to thinke that iustification is a changeable or reuokable act of God, and that a iustified man may fall from grace and perish, and that therefore there can bee no certaintie made of the continuance of it. For nothing can *separate vs from the love of God*, wherewith hee loueth vs in Iesus Christ our Lord. Who hath redeemed vs with his blood. *Hee* (saith Aug.) *who hath bought vs for so great a price, will not that they should perish, whom hee hath bought.* Master Tyndall saith thus, *Christ is thine, and all his deeds are thy deeds: Christ is in thee, and thou in him: neither canst thou be damned, except Christ be damned with thee.* Wee conclude therefore according to the trueth, that

Rom. 8. 39.

Serm. 109

Fox. page
1148.

as Iustification is irreuocable, so it is discernable. *Let him doubt* (sath *M. Philpos*) *of his faith, that listeth: God giue me alwaies grace to beleue that I am sure of true faith, and fauour in C^rhist.*

For. page.
1825.

And so much concerning Iustification, the second meane ordeined for the execution and demonstration of Gods eternall Election.

*Larga Dei bonitas veniam nō dimidiabit,
Aut nihil, aut totum, te lachrymāte dabis.*

CHAP. VI.

What sanctification is. All the causes of it are expressed. Four effects of it. The subjects, termes and time of it. Nine properties thereof. Ten tokens of it.



THE third thing, wherein the Apostle placeth the execution of the decree of Election, is Glorification. Whom he hath foreknowne, predestinated,
L effe-

effectually called and iustified, them
 he hath also glorified.

Glorification is the communicati-
 on or free donation of true holinesse
 and happinesse to them, that are elect-
 ed, called and iustified. For glorie
 comprehendeth in it both holines &
 happinesse. Holines is one degree of
 happinesse, and happines is the high-
 est degree of holinesse. No man is ho-
 ly, but the same is happy: and no mā
 can be happy, but he must bee holie.
 Grace is the inchoation of glorie, and
 glorie is the consummation of grace.
 He, that sits in the throne of grace, is
 cruely intituled to the crowne of glo-
 rie: and it is one point of glorie to be
 a man of grace. A *gracious* man may
 be rightly stiled a *glorious* man.

Glorification then comprehendeth
 in it two things, *Sanctification* in this
 world, and the *collation of eternall hap-
 pinesse* in the world to come. Of both
 these we will intreat in order.

Sanctification or Regeneration is a
 benefit of God, whereby our corrupt
 nature is renewed to the image of god
 by

*Aquinas ait
 Deum nos du-
 cturum glo-
 rificasse. 1. per
 profectum
 virtutis &
 gratis. 2. per
 exaltationem
 glorie.*

by the Holy Ghost, *Polan. Part. The lib. 1.* Or sanctification is an inward change of a man iustified whereby the image of God is restored in him.

M. Perk. on Iude. 1.

Hippocrates saith of Phisick that it is an adiection, and a subtraction; & Adiection of things wanting, and a Subtraction of things redounding in the bodies of men. Euen so sanctification is a remouing of the corrupt humors of our soules, and an adiection or infusion of spirituall graces, which are wanting. It was excellently said by one.

Lib. de flatibus.

The wise men (saith he) which were expert in nature, could say that in euery generation there is a corruption. And we see that the seeds sown is much changed before it grow up, and beare fruit. Then needfull it is that in regeneration there be a corruption of sin, so that as the seed in the ground, so sime in our mortall bodies may decay, that the new man may be raised up, the Spirit of God taking possession of our soules.

M. Groener ham.

Now this transformation of a man

Heb. 12. 14.

Ezek. 18. 31

Rom. 6. 23

is very requisite to saluation. For *without holinesse no man shall see God*. If wee will not liue to God by grace vpon the earth, wee shall not liue in glorie with him in the heauens. If wee will not die to sin in this world, wee shall not escape death, *the wages of sin*, in the world to come. If we do not liue to God in holinesse in this life, wee shall not liue in happines with God in the life to come. It is not onely necessary in him that is to be saued, that sinne be abolished by remission, but that it bee likewise mortified by regeneration. Neither is it onely requisite that a man stand righteous by the imputation of righteousness, but that a man also be righteous by the infusion of righteousness.

Sanctification is not derived to vs from our parents. For parents must be considered two waies. First as they are *Men*, the children of *Adam*. Secondly as they are *holy men*, sonnes of the second *Adam*: and thus they doe not beget their children, though their holinesse bee a meanes to make them

to be reputed holy with men, and accounted the children of the Church. But they produce their children as they are men, and corrupted in their father *Adam*, and so convey nature corrupted in *Adam* to them, although they be regenerated. *Take wheat, make it as clean as you can, sowe it and it will come up, not as it was sown, but in stalk, blade and eare, and it brings up as much chaffe, as ever it did, though none were sown with it. Even so parents though sanctified by grace, do bring forth childrē, that are unbelieve.*

But the fountains and proper Efficient of our sanctification and holiness is almighty God, whose workmanship we are, created in *Christ Iesus* unto good workes, and who (in mercie) hath translated us out of the kingdome of darkness into the kingdome of his belovèd sonne, in whom he hath quickned us through his love, and hath lifted him up with his right hand to give repentance unto *Israel*. And albeit our Sanctification be the worke of the whole Trinitie, yet it is immediately performed by the holy ghost:

L 3

there-

1 Cor. 7. 14

Mt. Perk. on
Iude. 1.

Eph. 2. 10

Col. 1. 13.

Eph. 2. 4. 5

Act. 1. 31.

1 Iohn, 3, 5

1 Iohn, 3, 9

Matt, 3, 11

Bucan Lec.

3. 9. 27.

Greenham,

Bucan, ibid.

Iuel, 2, 28

Is, 4, 3

Cant. 4, 16,

therefore by a peculiar epithet hee is called *Holy*, and we are said to be borne of the Spirit, who is also compared vnto seede, and vnto fire and water. Vnto seede, because of his vertue, as it were of seede, the faithfull are renewed, and created new men, that beeing dead to sin they might liue vnto God. Vnto fire, first because he doth eat out the dross of sin, and consume our lusts, and so refine vs: secondly because he doth enlighten our mindes, and shine like a lamp, & shew vs the way, wherein wee ought to walke: and lastly because he doth set vs on heat, and inflame vs with a zeale of Gods glorie, with a care of our duetie, and with a loue of all mankind. And vnto Water, because he doth refresh vs, & extinguish our spiritual thirst, and because he doth waite vs being destitute of all the iuice of life, and make vs fertill, and (finally) because he doth wash away the filth of our hearts, and is poured out like water vpon Belcuers. In like maner also he is compared to the Northorne and Southerne windes, to the Northorne, because he doth pinch and

& dry the luxurious humours of our hearts, and coole the vnnaturall heate and swelling pride of our soules, and kil those wormes of wickednes, which ly (as it were) at the very roote of our hearts. And to the *Southerne*, because hee doth comfort vs with his warme blatts, and moisten vs with his sweete showers, and dissolue our frost bitten affections, & make vs to sprout vp and looke fresh like flowers.

The *meritorious* cause of sanctification is Iesus Christ, who by his death and obedience hath merited for vs, that the holy Ghost should bee giuen vs to refine and purge vs. And therefore he is said to be made of God vnto vs *Sanctification*. As by *Adam* our nature is corrupted: euen so by *Christ* it is restored.

The Ministers of the word are gods *linely Organs*, which he vseth to draw men out of the territories and regimēt of the Diuel into the kingdome of his sonne. *Paul* is said to be sent to conuert the *Gentiles* from darkenes vnto light: & to the *Corinths* he saith, In *Christ Iesu*.

1 Cor, 1, 30

Act, 26, 17,

1 Cor, 4, 15

I: 4 Of Sanctification.

I haue begotten you by the Gospell.

The *instruments*, which he useth to this purpose are the word and sacraments. Gods word is compared to fire and to an hammer. For through his blessing it doth breake our marble heates, and burne vp our sin like stubble, and kindles in vs a zeale of his glorie, & a true loue of righteousness. And by the foolishnes of preaching it is his pleasure to save them, that beleene. And as concerning the sacraments, they represent and seale vnto vs our infit-on into Christ, our new birth, and our progresse and spirituall nutrition vnto eternall life.

The *matter* of Sanctification, are the parts whereof it doth consist. The parts or actes of sanctification are two; the *Remotion* of euill, or *Mortification*, and the *Substitution* of good, or *Vinification*.

Mortification is a part of Sanctification, whereby the power, strength, and tyrannie of originall sinne is weakened, and also by little and little abolished. The ground wherof is the power of Christs

God-

Ier. 23. 19.

1 Cor. I. 23

M. Per. on
Iude. 3.

God-head, or the efficacie of his death, which being by faith applyed, is as a *Corasine* to consume the corruption of our nature.

Vinification is the second part of our Regeneration, when as wee are raised vp to a new spiritmall life, that we might liue vnto righteousness. Or it is a work of the spirit, by which true Christian habits, virtues, and dispositions are infused & encreased in vs. And this substitution of good, or Quickening is, Where Christ dwells and raignes in our hearts by his spirit: so as we can say, we henceforth liue not, but Christ in vs.

The ground of this, is the vertue of Christs resurrection, or the power of his God-head raising vp his Man-head, & releasing him of the punishment and tyrannie of our sinnes: which vertue and power is as a *Restorative* to restore and quicken vs, that we might liue vnto God in holinesse and newnesse of life.

Mortification then is of the *Olde man*, which is the viciositie and distemper of our nature deriued from *Adam*.

Polan. part.
Th coi. 1. 1.

perk. 16.

Adam the first.

Col. 2. 3.

Viuification is of the *New man*, which is the nature of man refined and restored to the image of God: and this is deriued from *Adam* the second, *in whom are hid all the treasures of wisdom, knowledge and holinesse.*

The *forme* of Sanctification is the very translation and alteration of the heart and life: or a spirituall reduction and conuersion of a man by God from the vncleannes of sinne, to true puritie and Christian sanctitie.

The *endes* of our Sanctification are the glorie of God, the saluation of our soules, the edification of our Brethren, the beautifying of our honorable profession and calling, the silencing of Athiests and prophane Mockgods, the alluring of others vnto God & godlines, & that we might bee something like God our father, and Christ our elder brother, and gather assurance to our soules that wee are in the state of life.

The *effects* of Sanctification are first the true loue of God, our selues, and

and our neighbours. Secondly, a serious desire to doe all good duties, and to auoyd all the courses of sinne and wickednes. Thirdly it makes him, that is sanctified, to couet and labour for the renouation and conuersion of others. Finally, it is the roote of all those good fruites wee bring foorth and beare. For if the fountaine bee altogether corrupt and foule, the waters must needs be also naught and filthy. For *who can bring a cleane thing out of filthinesse? There is not one.* But when a man is once truely sanctified, though not fully, the good workes he doth, are then truely holy, though not fully.

I b 14.4.

The *Subjects* of Sanctification, or the persons sanctified, are such as are elected, called and iustified: and therefore the Apostle saith, that whom God predestinated, called and iustified, he did also glorifie. These and none but these are truely sanctified. For God sanctifies those only, whom he maketh to be Temples of his spirit: but all men are not such: yea, there are

Rom. 8. 30.

a number in the world, that sit in perpetuall darknesse, and worship the very deuill. Indeed a Reprobate may seeme holy, but he is not holy, but is like a faire apple rotten in the heart: or to a wound that hath a skin drawn ouer it, but yet festers inwardly. And they may liue amongst Gods holy one (as *Frogs* and *fishes* in one pond) but they are not of them, but indeed pertaine to another state.

1. Cor. 130

And finally, Christ is sanctification to those onely, to whom hee is wisdom, righteousness, and redemption: which he is not vnto all, but vnto his owne people onely.

Daneus de
n: 1. 2. c. 16

Now why Christ doth not communicate holinesse vnto all, as *Adam* did corruption, the reason is, because the manner by which *Adam* doth communicate his evils vnto all and euery one, is naturall, to wit, generation, and humane nature: but the manner by which Christ doth communicate his benefits, is supernaturall: to wit, faith, and the grace of God, whereof all men are not partakers: for it dependeth on Gods Election. Therefore
who.

whoſoever have humane nature, the ſame are ſinners. But they onely are renewed, who are poſſeſſed of faith.

Furthermore, thoſe which are ſanctified, muſt be conſidered in a two-fold eſtate: firſt, as they are in themſelves till God doe worke vpon them, and that is, lothſome and vgly, dead in finnes and treſpaſſes. *Even when we were dead in ſins, hath hee quickned us together in Chriſt.* Secondly, as they are made by grace, & that is a royall prieſthood, an holy nation, and the Temples of God, and of his Spirit.

Ephc. 1. 5.

1. Per. 2. 9

1. Cor. 3.

16, 17

Finally, theſe things are worthy to be knowen concerning the regenerate. Firſt, their *Country*, which is heauen: Secondly, their *Parents*, to wit, the holy Ghoſt and the Church: Thirdly, their *Effentiall parts*, theſe are an intelligent ſoule and an organical body: Fourthly their *food*, which is the word of God: Fifthly, their diſpoſition or *education*, & that in the minde is a diuine light, and reformation in heart: Sixtly their *war-fare* or indures, which is the flight of the pleaſures,

Dan. 10. en
Gryneo.

tures of the flesh, and of fleshly vanities: Seauenthly their *Religion*, and that is true godlinesse, and faith in Christ: Lastly their *consummation*, which is eternall life.

The *objects*, or two *terms* of Sanctification, are corruption and sinne to bee diminished and extirped: and Christian holinesse to bee planted, inspired and augmented.

The *subject in which* this sanctification is wrought, is the *whole man* according to both soule and body, yea, and life also. Yet here by this way we must obserue that sanctification doth not alter the very substance of a man, but onely his corrupt and sinfull qualities. *It redificheth, but abolisheth not affections.* It corrects and moderates mirth, and sorow, and such humane passions, but takes them not quit away, It tunes the iarring strings of a mans heart, but it breakes them not in peeces. Even as the fall of man did not abolish a mans essence, but corrupt his faculties, euen so the raising vp, and the reuocation of a man doth

.Thes. 5.

3.

M. Perk. on
Inde. 1.

not

not alter his very substance, but doth onely change his corrupted qualities and powers.

Now the Sanctification of the soule consists first in the alteration of the minde, whreby ignorance is by little and little abolished, and the mind enlightened to know the true God and his mercie in Christ, and to know a mans selfe and to see yis secret corruptions againg the Law, and to know how to behaue himselfe vnto God and man: a^lso to approoue the things of God, and to minde and meditate on things spirituall and celestiall.

Secondly it consists in the renovation of the will. *Which is when God gives grace truely to will good: as to beleue, feare, and obey God.* But yet this will is weake and not without resistance and contention made by the flesh,

Perk. ib.

Thirdly, it consistes in the sanctification of the memorie, which is an *ap^ose by grace to keepe good things, (specially the doctrine of saluation.*

Perk. ib.

Fourthly,

Fourthly, it stands in the regeneration of the conscience, as when it is fitted to giue true testimony to a mans heart of the remission of his finnes, and of his care to serue God.

Fifthly, it consists in a spirituall transformation of the affections, as loue, ioy, sadnes, anger, feare and such like, whereby a man that is iustified, doth so temper then. by his reason refined, and by the light of the Law, with the helpe of Gods Spirite, that they doe not breake out (as in the wicked, that giue the reignes to their lusts) but may bee held in some good order; howbeit in this life, this is done with much strife & reluctari- on, and is rather affected then effe- cted.

Sixtly, it consists in the sanctificatiō of the appetite or desires, by which a man iustified obtaineth conformitie with good reason and Gods law in the desiring of meat, and in other things which apper- taine to the appetite: Or the sanctifica- tion of the appetite stands in the holy ordering of our desires in meat, drinke, ap-
parell

Keck. Syst.

Tho. 3. 6. 9

Perk. ib.

parell, riches, &c. And in the practise of three main vertues: sobriety, chastitie and contentation: by which the appetite must be governed.

Sobriety, is a continence from superfluous meat and drinke, and from a wilfull macerating and afflicting of the body.

Chastitie is a continencie from wandering lusts, and from all impropriety, both in wedlock, and out of it.

Contentation is when a man is contented with his present estate, whether rich or poore, noble or inglorious. Paul saith, I haue learned in whatsoever state I am, therewith to be content. I can bee abashed, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

Lastly, the sanctification of the soule consists in a Christian resolution, and constant indeauour with al our forces to please God, and to testifie our loue vnto him in the seruing of our neighbour, and seeking our owne saluation: and withall flatly denying of

M

our

Polan. part.
theol. l. 2.

Polan. ib.

Col. 4. 11.
12.

Perk. ii.

our selues: Which is, first, when we hold God to be wiser then we are, that so wee should bee both directed, and disposed of by him. Secondly, when wee account him more carefull for vs, then we our selues can be, and so rest well satisfied with what condition of life soener he sets vs in.

The Sanctification of the body is that, wherby the members thereof are made fit instruments for the soule regenerated to worke the workes of God with; it being become obedient to the minde illumined and the heart reformed, through the worke of the Spirit, who now hath made it the Temple of his holinesse, whereas before it was a slave to the flesh, and a shop of iniquitie and vncleannesse.

1. Cor. 6. 19

The Sanctification of the life is a visible reformation of it, when as it is dedicated to God and good duties, those sinnes being abandoned, which reigned in it in former times. And so much for the Subiects of Sanctification: where remember that this worke of the Spirit is wrought in the whole man

man : and that it belongs onely to the faithfull and Elect of God. Ciuill moralities, outward formalities, and such graces, as doe onely bridle and repressle sinne, may befall the reprobate : but Christian vertues, and such graces, as doe supplant and suppressle sinne in our soules, such works of the Spirit, as doe reuiue and restore Gods image, are appropriated to beleeuers.

The *time* wherein Sanctification is wrought, is in this life ; in some sooner, in others later, but in none after this life, if wee respect the beginning of it, and not the finishing. For it is begunne euer before death, and neuer after. He that would be saued in the life to come, must bee sanctified in this life. None liue like victorious Princes in the Church triumphant, but such as haue bene courageous soldiers in the Church militant.

The *properties* of Sanctification are many.

First, it is a most gracious and free worke of the Lord, without all obligation or merit of ours. For the

Ephe. 2. 4. 8

Lib. 1. de
predest. (an.
cap. 15.

Spirit of God bloweth with his blasts of grace both when, how and where he listeth. And the Apostle teacheth vs that our quickning and saluation, is through the great love and grace of God. It is not given vs (saith Augustine) for any merit (to wit of ours) that we are borne againe of water and of the Spirit: but it is freelye giuen: and if faith haue brought vs to the tower of regeneration, we must not therefore think that we gaine something before, thus saving regeneration might be giuen us in the way of recōpence.

Secondly, this new birth is so needfull, as that without it we cannot be saved. The kingdome of grace is the suburbs of the kingdome of glorie: he therefore, that walkes not through the suburbs, shall neuer enter into the Citie: a man must be in the kingdom of grace, or else he shall neuer be admitted into the kingdome of glorie: no grace, no glory: no holinesse, no happinesse, no heauen, no heauenly honour. Except a man bee borne againe, hee cannot see the kingdome of God, neither in this world nor in the world

Ioh. 3. 3.

Lib. 1. ad
Simplic. 9. 2.

world to come. There are (saith Augustine) certaine beginnings of faith, like unto conceptions: but yet, that a man may come to eternall life, it is not onely needfull that he be conceived, but that he bee also borne.

Thirdly, Sanctification is an vnresistable act of the Spirit. For when the holy Ghost doth seriously intend to sanctifie a man, hee doth so worke vpon him, that hee shall willingly yeeld, how vnwillingly so euer his will be by nature. *On whom God sheweth mercie* (saith that learned Father) *he doth so call him, as hee knoweth convenient for him, that hee may not reject him, which calleth him.* The same may be said concerning sanctificatiō.

Aug: 16.

Fourthly, our Regeneration is but once begun, howsoeuer our holinesse sometimes increaseth, and sometimes decreaseth.

The Scripture speaketh but of one new birth. *As there is* (saith Austen) *one fleshlie generation, neither can there be made a returne into the wombe: so is there one spirituall regeneration. Semel*

Tract. in
Ioh. 1. 12.

enim nāscimur, semel quoq, renāscimur,
We are once borne, and we are once born
anew. We are but once brought forth
 by our naturall mother, once begotten
 by our naturall father: so wee are but
 once begotten of our heauēly father,
 and but once brought foorth and
 borne of our spirituall mother, which
 is the Church.

Fifthly, Sanctification is an infallible
 argument of eternall saluation. Grace
 is the testification of glorie: and glo-
 ry is the promised compensation of
 grace.

1. Tim 4.8.

Gratiā.

Godlinesse hath the promise of this life,
and of that which is to come. When we
haue receiued mortification and sanctifi-
cation as banfets of Gods mercies, the may
wee hope for heauen: for they that haue
receiued grace, shall also receiue glorie.
 And as we haue behaued our selues in
 the kingdom of grace in this world, so
 it shalbe done vnto vs in the kingdom
 of glorie in the world to come. Holi-
 nesse is a signe of honor: and the more
 we haue of holinesse, the more wee
 shall haue of honour.

Sixtly,

Sixtly, sanctificatiō is a very excellent & commodious worke of God. First because it is wrought by his own finger, & by his own hand engrauen vpon the tables of our harts: Secondly that it is a *Reformation and change according to the whole law of God, and containes in it the seeds of all good duties.* Thirdly, because without it our life is most vile and despicable, wholly corrupt and sinfull. For (as *Augustine* saith) *how can hee live iustly, that is not iustified? How can hee be true holily, who is not sanctified? Or how can hee live at all, who is not raised vp to life?*

Perk. on
Gal. 5. 3.

Lib. 1. ad
Simp. q. 2.

Seauently, Sanctification is in this life imperfect. Sinne is not all at once consumed: but the scum thereof is almost continually boiling and wallowing in vs, foming out much filthy froth and stinking saours. *If we say* (saith *Iohn*) *that we haue no sinne, wee deceive our selves, and truth is not in vs.* There is none so holie (saith *Gregorie*) which hath not in him some corruption which hee may lament. No man (saith *Lactantium*) can be without sinne so long

1. Ioh. 1. 8.

Li. 3. in
1. Reg. 6.

Li. 6. cont.
gent. c. 13.

as he is burdened with the garment of his flesh. Death must end the conflict betwixt the flesh and the spirit. So long as we live sinne will not die. Iste will live, till the Oke bee hewen downe. Before there be an universal cleansing, there must bee a dissolution of nature. The body must first rot before grace shall raighe without disturbance. It is true indeed, that the corruption of our nature is abolished in Baptisme in respect of guilt and condemnation, but not in regard of existence. *Concupiscence* (saith Ambrose) is taken away in Baptisme (*Non ut non sit, sed ut oblit*) Not as touching the being of it, but in that it shall bee no impediment of saluation to them, that are baptised with water and the holy Ghost. For it is to such no Prince, but a Rebell only: it neither shall damne them, nor dominere within them. But as a Serpent cut in diuerse peeces hath but certaine reliques of poison, and remnants of fircenes in the maimed members & mangled parts thereof, and is not able to exercise the like violence to a man, as when it was whole

and

Greenh.

M. Greenh.

and perfurie membred: so howsoever some
relicke of sinnes remains in our old, but in
our martired Adam, yet it hath no such
force or p[er]centesse to prevaile against vs,
as when it was in perfit age, being then
like to a mightie Monarch, rather then to
a poore prisoner.

And although those that are rege-
nerated may bee termed iust and per-
fit, yet it is onely in comparison of the
wicked, who are in bondage vnder
sinne, & in respect of *Imputative* righ-
teousnesse; and for that they are perfect
because (like Infants) they haue all
the parts of a Christian; and not the per-
fection of those parts. All the seeds of
sauiing graces are sown in their harts,
but they haue not the full growth of
them in this life. No man is washed,
but he may haue dusty feete, trauelling af-
ter his washing. And as *Anselme* spea-
keth, The bodie of sin is destroyed, nor
that in bred concupiscence should be on the
suddaine consumed and quite extirped in
the very flesh, that liueth: but that it may
be no let to him, that is dead, in whom it
was, when he was alieue. It is destroyed,

Remeg. in
p[er] 24.
In 6 c. Ro.

not

Iudge. 1. 6.

M. Perkon
Iude 1.

not from having a being vobiles we are
 alive, but that we should not be compeld
 to serve it: Sin shall be, but it shall not be
 to raigne, but rather that the regene-
 rate man may vex and afflict it like a
 most odious enemy, and cut off (as it
 were) the hands and the feet thereof,
 (as *Adonibezeks* were by the *Israelites*)
 till at length it be cleane defaced. The
 trueth of that which hath beene spo-
 ken, will evidently bee seene by this
 comparison. Take a vessell full of wa-
 ter: let a portion be taken out, and an e-
 quall portion of hot water be put in, it be-
 comes like warme all of it, partly hot,
 and partly cold: even so everie man is a
 vessel of water filled with corruption to
 the brims: if a part of his corruption be ta-
 ken away, and a proportionall part of ho-
 lineesse put in stead of it, the whole man be-
 comes partly holie, partly unholie. And al-
 beit holinesse and sin be contrary, yet
 may they be both in one subiect, as
 light and darknes in the aire at the
 twilight, being there remissly & nei-
 ther of them predominant or absolute
 victour, but remaining in continuall
 combat

combat. Now the reasons, why the Lord doth not finish mans sanctification in this life, may be these. First, that we might seeke after perfection more earnestly, and couet it more ardently. Secondly that despising this world, we might the more affect our heavenly life, as knowing that our perfect sanctification shall not bee wrought till wee come into heauen.

Thirdly that we might be humbled and exercised in faith, patience, prayers, and skirmishing with the flesh, & might not wax proud with a conceipt of perfectiō, but daily pray, *Enter not into iudgement with thy seruant, O Lord, Forgive vs our trespasses.* Caluin saith, that our reparation is not finished all at once, but that God doth abolish the corruption of the flesh by degrees in his elect, *That they may exercise themselves in repentance all their life, and know that of this warfare there is no end, but death.*

Fourthly the Lord thus doth that we might exercise and take notice of

Psalm.

Psalm. 143. 2

Mat. 6. 12.

Reuel. 1. 6.

our spirituall wisedome and Christian fortitude and magnanimity, in defeating the wiles of sin and the plots of the Diuell, and in contending (like couragious Kings) against all our spirituall aduersaries, and finally in disdainning to giue place to the flesh, that abominable and filthy wretch.

Psal. 145.

17.

1. 4. 1. 12.

1. 1. 3. 12.

Fifthly, the Lord doth hereby demonstrate his liberty and absolute authoritie ouer vs, that he is not bound vnto vs by any bond of duetie to perfit his graces in vs in this life. For then it should be iniustice in him not to do it. But God is righteous in all his waies, and holy in all his wvorkes, and can not offer the least iniustice.

Sixthly God thus doth to manifest his mercie to vs, & to teach vs thankfulness to him, who pardoneth our weake obedience. and accepteth of our poore holinesse & imperfect perfection.

M. Greenb.
Ius censorii.
Ius pratorii.

There are with God two courts of Iustice. The first is the Kings bench, where there is strict iustice: the other is the Chancerie, where there is a mitigation

tigation of that strict course of Iustice. In the first Court there is none found iust: in the second court of acceptation some are accepted for iust men. In this Court God accepteth our vnperfitt holines, our poore indeauours, our weake resolutions, our imperfect desires, motions and meditations, if they be faithfull, and entire, and directed to the right ends; and for his Christ doth pardon all their defects. Which argueth mercie on his part, & claimeth gratitude on ours.

Lastly the Lord thus doth to demonstrate his prouidence and power in protecting and conseruing vs against so many puissant & pernicious enemies, as we are begirt with; notwithstanding our great vnworthines, weakneses and imperfections. And so much for the seuenth property of Sanctification.

Eightly, this worke of the Spirit is neuer cleane extinguished. The gifts of God are without repentance. *The graces of God are not in his children as morning mists, but as well builded towers*

Rom. 11. 29

Greenh.

Phil. 1. 6.

Hos. 1. 19.

Mat. 16. 18

1. Cor. 6.

19.

to continue all assaults. As he hath begun the worke of sanctification, so he will make an end of it. For what should hinder? His good will is constant, & his might is ouer all. Sin, Sathan and all the enemies of our soules whatsoever are with him as chaffe before a whirlwinde, or as flax before a flame of fire. His eie is waking and allseeing, his wisdom is infinite, his essence euery where, and his mercie endureth for euer. What then can, what shall hinder his worke? He hath ioyned vs to Christ, who shall disioyne vs? He hath wedded vs vnto himse fe, what can diuorce vs? He is with vs, who can be against vs? Christ is our King, and we are his subiects, we neede not therefore doubt of his fauour and protection. He is our Architect, hee hath built vs vpon a rocke, and hath said that hell gates shall not preuaile against vs. Wee are the Temples of Gods spirit, who is no idle, nor regardlesse Inhabitant. Our holinesse (I confesse) may suffer an eclipse and be diminished, but it shall neuer be fully wasted

wasted and abolished. For God will
confirm vs by his grace. He (saith Au-
 gustine) *who makes men good, doth make*
men to persevere in good. And therefore
 our state by Christ is surer then our
 condition was in *Adam*. For though
 he was made perfectly good, yet he
 had not the grace of perseverance in
 that good. But to vs it is given to per-
 severe. *Believers are of the bone & flesh*
of Christ: now there is no part of the bone
and flesh of Christ that dieth. They that
 are sanctified, are reserved unto Christ,
 and therefore they shall not fall away
 from Christ. They beleue in Christ:
 but *faith* (as Chrysostome saith) is *petra*
fixa & infracta a rock fixed and iniola-
 ble. It will shine (like a starre) in the
 night of aduersitie, and saours most
 (like *Camemell*) when it is troden vp-
 pon. Hope is the anchor of the soule:
 it wil endure both windes and waues.
 And loue is strong as death. *Charitas*
 (saith Austin) *which may be lost, was*
never true. *Whosoever is borne of GOD*
sinneth not, neither can he sin, because he is
borne of God. If a sanctified man cannot
 sinne

.Cor. 3.
 De cor. &
 grad. cap. 22.

M. P. a rhon
 Gal. 3.

Iude 1.

Rom. 1. in
 2. Tim. 1.

Heb. 6. 19.

Can. 8. 6
 Decr. de pe.
 nit. d. 2. c. 3
 1. Ich. 3. 9.

2. 176 C.

176 D.

176 E.

Luk. 12. 32.

Fox. pag.

1655.

176 F.

176 G.

176 H.

176 I.

176 K.

1. Cor. 3.

16.

sin with a full swinge of the will, and if hee cannot line long in sin without repentance, then assuredly he cannot fall from grace and perish. It is our Fathers good pleasure to giue vs the kingdome of heauen, and therefore we shall not misse it. It remaineth the as an vndoubted trueth that the work of sanctification shall neuer be demolished, and that a sanctified man shall neuer perish. Master Bradford saith well, Our blindnes and corrupt affections doe often shadowe the sight of Gods seede in Gods children, as thogh they were plain Reprobates: Whereof it commeth that they praying according to their sense, but not according to the truth, desire of God to giue them againe his Spirit, as though they had lost it, and he had taken it away: which thing God neuer doth indeede, although he make vs to thinke so for a time. And so much for this eight property.

Ninthly, sanctification may be discerned. The childe of God may be sure of his new birth. The Apostle saith, know ye not that ye are the Temple

of

of God, and that the Spirit of God dwelleth in you? know ye not that your bodie is the Temple of the Holy Ghost that is in you? know ye not your owne selves, how that Iesus Christ is in you, except ye be reprobrates? It is possible then that these may be knowne. Know for a certaine (saith Master Bradford) that as the Diuel goeth about nothing so much as to bring you in doubt whether you be Gods child: so whatsoeuer shall moue you to admit that dubitation, bee assured the same to come of the Diuell.

This assurance of our Sanctification may be obtained, not onely by the inward suggestion of the holy Ghost assuring our spirits of the same, but also by certaine vndoubted testimonies and tokens of it: some whereof I will here annex.

First, *He that committeth sin is of the Diuel: but whatsoeuer is borne of God sinneth not.* Wherefore if we doe not commit sin with full consent of will: if when we doe sin, we doe not continue in it, but recover our selves by true repentance, as Peter did, then

N

may

1. Cor. 6.

19.

2. Cor. 13.

5.

Fox. pag.

1640.

1. Ioh. 3. 8.

7.

Mark. 14.

72

may we know that we are not the Devils slaue, but Gods childe.

1. Ioh. 5. 1. Secondly, *whosoever beleueneth that Iesus is that Christ, is borne of God.* It is then a certaine token of a mans regeneration to beleue distinctly that Iesus the sonne of Marie is that anointed king, priest, and prophet, which God hath raised vp for the saluation of his soule, and of the rest of Gods Elect.

1. Ioh. 5. 1. Thirdly, *Euerie one which loneth him which did beget, loneth him also which is b gotten of him.* Whosoever therefore doth truely loue the childe of God for his fathers sake, doth loue God himselfe: *And euerie one that loneth, is borne of God, and knoweth God.*

1. Ioh. 5. 4. Fourthly, *All that is borne of God, overcommeth this world, that is, saith M. Beza,* whatsoeuer striueth against the commandements of God. Wherefore if a man vanquish the vanities, the vaine allurements, and alluring enchantments and wicked obstacles of the world, and keepe a constant course in pietie, he is vndoubtedly the true childe of God, and a verie Saint.

Fiftly

Fifthly, He that is begotten of G O D, keepeth himselfe, and that wicked one toucheth him not.

1. Ioh. 5.
18.

When a man then doth keep continually watch and ward ouer his heart, and is circumspect in his walking, & begirds himselfe with the armour of God, and is fearefull to offend him, he doth giue an vndoubted testimonie of sauing grace within him.

Eph. 6. 12.

Sixtly, when a man will rather forsake the world, then God, hee doth plainly shew that hee is not of the world, but belongs to God, and to his kingdome.

Seuenthly, to grieue for sin because it offends God, and hurts his owne soule, is a notable signe of a mortified heart.

Eightly, a sanctified man doth manifest the grace of his heart by sanctifying the name of God, and by conuersing with sanctified men, as also by seeking the sanctification of others. For (*bonum est sui diffusum*) a good man doth loue to communicate his goodnes, and not to keepe it lockt vp

in his owne breast.

Ninthly, it is an infallible signe of holynesse, when a man doth more and more contend against his owne vnholynesse, and labours continually to draw nearer and nearer vnto God by holynesse.

Lastly, to feeble our inward corruptions, a desire to be not burdened of them, an auoiding of the occasions of sinne, and an anger against our selues for our sinning doe evidently shew that the Spirit of God hath taken possession of our hearts, and hath begun to worke a most happy change within vs. Where these graces are, there is also the God of grace, the Spirit of grace, a man of grace, a true dying vnto sin, and a liuing vnto God, sinne is dismounted, the sinner is renewed: for Gods image is restored.

CHAP. 7.

Three things wherein Iustification and Sanctification agree. Shew points in which they disagree.



Y this which hath boene said we may easily see wherein Iustification & sanctification concord and differ.

They agree, first, in their efficient cause: for God is the author of them both through the merit of Christ.

Bucan.

Loc. 31.

7. 31.

Secondly they have one instrumentall cause, which is faith: of the former, by receiving it: and of the latter by effecting it.

Thirdly they agree in their scope and end. For they both doe tend to one end: Iustification, as the cause: and sanctification, as the way.

Now as they doe accord in some things, so they discord againe in o-

N 3

ther.

ther: & their difference may appeare in these things ensuing.

M. Perfection,
on, Jude. 1.

First, in that iustification is out of a man; sanctification is within him.

Secondly, iustification absolueth a sinner, and makes him stand righteous at the barre of Gods iudgement; sanctification cannot do this.

Thirdly iustification brings peace of conscience; so doth not sanctification, but followeth that peace. *Hallelu.*

Fourthly, iustification consists in the imputation of righteousness; sanctification in the intusion of righteousness.

Fifthly, iustification is acted at once, sanctification is done by degrees: holinesse is not made vp at once like a pellet in a mould, but successuallie, & at leisure. Wee are neither perfect men, nor perfect new men in our full dimensions, so soone as we are borne. Our perfection in this life consisteth rather in the pardon of sin, then in the perfection of sanctity. But iustification in this life is perfect.

Sixtly,

Sixtly they differ in respect of the
maner in which they are wrought.
For iustification is wrought by the
right of donation; but sanctification is
by the way of alteration.

*Trele?
Instit.
lib. 2.*

Lastly they differ in regard of
durance. For Iustification shall haue
an end with this life; but sanctifica-
tion shall continue for euer.

And thus much for Sanctificati-
on, the first part of our Glorifica-
tion.

Trele, ibid.

CHAPTER VIII.

What Eternall life is. The causes of it.
 Three effects of it. Who shall haue this
 life, where and when. Several properties
 of it. Two signes thereof are expressed,
 and the tractate is concluded.



The second part or de-
 gree of Glorification
 actiuelly taken, is the
 collation of eternall
 happines in the world
 to come.

This happinesse is that glorious
 estate of Gods saints, which is prepa-
 red for them in the heauens: and it is
 called *Eternall life*.

Eternall life (as *Ursinus* doth de-
 scribe it) is the eternall being of a Rege-
 nerate and glorified man: vvhich being, is
 to haue the image of God restored, accor-
 ding to which, man vvas at the first crea-
 ted, that is, to bee indued vvith perfect
 righteousness, wisdom, and felicitie, or
 vvith the true knowledg and love

of God, and with eternall joy. Or more
briely, It is a perfect conformance of man
with God, consisting in the true and per-
fect knowledge and love of God, and in
the glorie of his soule and bodie.

The primarie efficient cause of this
glorious condition is God of his
more fauour, without any merit of
ours. For as Christ teacheth, it is our
Fathers good pleasure to giue vs the
kingdome. We are saued (saith Paul)
by grace: not according to the workes of
righteousnesse, which we had done, but
according to his mercie he saued vs.

The ministeriall Efficient of our
life and happinesse is Christ alone,
without any personall desert of ours.
Therefore he is called the Life. And
the Apostle doth expresse it notably,
when he saith that the Wages of sinne is
death, but everlasting life is the gracious
gift (Charisma) of God through Iesus
Christ our Lord. Bernard saith: No man
can deserve eternall life by his merits. E-
ternall life (saith Flaxmo) is paid to none
of debt, but is giuen of free mercie. When
a (saith Anselme) the Apostle might haue
said

Luk. 12. 32

Ephes. 1. 8

Tit. 3. 5

Ioh. 14. 16

Rom. 6. 23

Serm. 10. de
Aniunt.

Super euang.
epistag.
Rom. 6.

saied, everlasting life is the wages, he chose
 to say, but everlasting life is the gift of
 God, that we might hereby perceiue that
 God doth bring vs to eternall life, not for
 our merits, but for his owne mercie. We
 must therefore ascribe all to the mer-
 cie of God, and to the merit of our
 Sauour. Let vs not (saith Gregorie)
 trust in our weepings, nor in our works,
 but in the allegation (or intercession and
 pleading) of our Advocate. And again,
 Not relying upon my merits, I doe beseech
 thee to saue me, but presuming upon thy
 sole mercie I hope to obtaine that, which I
 do not by my merits. And albeie eternall
 life be called a Reward, yet it is not of
 merit, but of mercie, not *causaliter* as
 procured by them, but *consequenter*,
 following the same as recompence of our
 labours. Let this (saith Calvin) be groun-
 ded in our hearts, that the kingdome of
 heauen is not a stipend of seruants, but an
 inheritance of sonnes: which they onely
 shal obtaine which are adopted of God to be
 sons, & for no other cause then for this ad-
 option, which depends only of the mer-
 cie of God in Christ.

The

In Ezech.
 liiij. 7.

In Psal. 1.
 Penit.

In Iust. 3. c. 18
 2.

Rom. 1. 6.
 7.

The instrumentall cause offering and proclaiming saluation is the Gospel.

The instrument receiving and applying it is faith.

ph. 3. 8.

The cause sealing it inwardly to our soules is the spirit of God.

The externall and instrumentall seals thereof are the two sacraments.

Thus we see the Efficientes of our eternall life, and are taught to say with Ber. that good workes are the waie to the kingdom, but not the cause of reigning.

The matter whereof this life consisteth, are those admirable good things, which God hath prepared, and which Christ hath purchased for the Elect, Which for any wit of man to conceiue, for any tongue to relate, or for any pen to set downe is altogether impossible. What tongue can tell (saith Gregorie) and what understanding can comprehend how great the ioyes may be of that celestiall citie? It is not in man to vnderstand (saith S. Basil): For there shall be things, which eye hath not seene, nor eare heard of, neither hath it entred into the heart of man, what things God

Greg. in E-
uang.

In Psal. 45.

God hath prepared for them that loue him. Nevertheless we will set downe some of them, as wee finde them revealed and deliuered to vs.

In that life there shall be no earthly or sinfull matter.

Reu. 27. 4

Reu. 22. 3

There shall be no sinne at all, no sicknesse, no sorrowes, no disease nor maladie, no crosse, no curse, no vexation, nor calamitie, no defect nor deformitie, no tumults, nor troubles, no paine, nor penurie. All teares shall be done away, all euils remoued, all sinne abolished, all wants supplied.

Reu. 21. 4

And againe in this life there shall be a perfect plenarie and perpetuall possession of all good things, euen of GOD himselte, who is goodnesse it selfe, and who will bee all in all vnto all his Elect. There shall be perfection of knowledge, no defect in loue, happie in mortalitie, certaine securitie, constant amitie and secure tranquillitie. The soule shall haue perfection of vertues, the bodie shall be full of beutie, strength and agilitie: the whole man shall inioy fellowship with

Reu. 21. 3

Cor. 13.

12.

1 Ioh. 3. 2

1 Cor. 13.

10.

Phil. 3. 21

1 Cor. 15.

42.

Reu. 22. 4

with God, fellowship with the lamb
fellowship with the Angels, a happy
societie, a sweet communion. All ho-
linesse, all happinesse, all ioyes shall
be inioyed. To conclude: wee shall
raigne like kings with the king of
kings for euer with fulnesse of grace
in our hearts. and a dia dem of glorie
on our heades, celebrating an euerla-
sting Sabboth, and singing an *Alle-
luia* to the Lord for euer.

The *forme* of this life is that vn-
speakeable splendor, and that most ex-
cellent order, and well ordered excel-
lencie of that happie condition.

The *ends* of this life are, first: that
God might manifest and (*ipso facto*)
fully ratifie his exceeding love vnto
vs. Secondly, that we might inioy the
full fruit of Christs death & passion.
Thirdly, that we may receiue the re-
ward of our labours, and know that
it is not in vain to serue God. And
lastly, that wee might acknowledge
the wonderfull mercie of God vnto
vs, and celebrate his name for euer.

The *effects* of this life are these, first
by

1 Thes. 4.
17.

Dan. 12. 3.
Psa. 16. 13.

Reu. 22. 5

Is. 66. 23

Mat. 22. 30.

by reason of it we are made like vnto the Angels. Secondly, wee are by it become to bee actually partakers of the dignitie of Christ. Thirdly, it can not but produce wonderfull gratitude in those which doe inioy it.

Reuel. 21.

7.

Math. 25. 45

Lk. 66. 24.

The *Subiects* or the persons that shall liue this life, are the *Elect* and obedient children of God. For the reprobate shall be tormented in endlesse, easlesse, and remediles tortures.

2. Cor. 5. 1.

The *place* in which this life shall bee led is the Paradise of God, the highest heauens.

Reuel. 14.

13.

The *time* is after this life, for the soule immediately, and for both soule and bodie after the day of iudgement.

M. Perh. on

Gal. 1. 15.

The *properties* of this life are many.

Rom. 17. 20

First, *the saluation of them that beleeue is more sure, then the whole frame of heauen and earth: because it is founded in the vocation of God, which is without repentance, in the counsell of separation and in the pleasure of God.*

Secondly, it is a most *holy* life. For in it wee shall be compleat and without spot and wrinkle.

Thirdly,

Thirdly, it is a most delectable and sweet life. For (as Bernard truly speaketh) *Whatsoever is amiable, is: shall be there, and nothing shall be awaie, which shall be desired.*

Fourthly, it is an all-sufficient life. For it shall stand in need neither of meat, drinke, clothing, sunne, moone, nor any other helpe of this life. VVe shall be satisfied with God, and hee shall content vs fully.

Fifthly, this life is *unconceivable*: it cannot bee thoroughly discovered or described by any. *Who (saith Bernard) can comprehend in this life, how great the glorie of the Saints of God shall bee in the life everlasting?*

Sixtly, this life is an *everlasting* life: it shall continue world without end. As the terrors, and the most terrible and horrid torments of the wicked shall continue alwayes: so shall this solatious and sweet life of the godly. Their death shall neuer see life: and the life of these shal neuer see a death. The death of those and the life of these are *everlasting, and neuer-dying.*

Lastly,

Reue. 21. 2;
Reu. 22. 5.

Math. 25. 48

2. Thes. 1. 9.

Rom. 2. 7.

Dan. 12. 2.

Cor. 5. 1.

Ioh. 5. 13.

Job. 19. 23.

16. 27.

Psa. 17. 15.

Luc. 29.

Iust. 13.

Ioh. 3. 16.

Mar. 16. 16

Lastly this life may be discerned in this life of him, that shall liue in it in the life to come *Ve know* (saith Paul) that if our earthlie house of this tabernacle be destroyed, we haue a building giuen of God, an house not made with hands but eternall in the heauens. These things (saith Iohn) I haue written vnto you that ye may know, that ye haue eternall life. I am sure (saith Iob) that my redeemer liueth, and hee shall stand the last on the earth: and though after my skinne, wormes destroy this bodie, yet shall I see God in my flesh: whom I my selfe shall see, and mine eyes shall behold. When I awake (saith Dauid) I shall be satisfied with thine image, that is when I rise from the dead, as Beza doth interpret it. By this it appeareth that a mā may know his future happinesse.

The *Signes* of eternall life are two.

The first is true faith in Christ. For whosoever beleueth, shall not perish, but shall be saved.

The second are good workes performed with an vpright heart, in conscience of Gods commandement, and

to

to an honest end. The Psalmist asking who shall rest on *Gods holy mountaine*, receiveth answer as by oracle from heauē, that he shal there rest, *that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart.* Thus saith the Lord, *like for the old way, which is the good way, and ye shall find rest for your soules.* Life (saith Salomon) is in the way of righteousness, and in that pathway there is no death. And our Sauour sheweth that those are the *Blessed* of his Father, and shal inherit eternall happinesse, who manifest their loue to his afflicted members by their workes of mercie, and he that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man shall receive the reward of a righteous man.

Thus now we see in part what our eternall glorie shall bee in the world to come, wherewith we shall be all replenished, though not all alike: euen as we see vessels different in bignes may bee all of them filled full to the

Psal. 15. 1.

Ier. 6. 16.

Pro. 12. 26.

Math. 25.

Mat. 10. 41.

top, though one of them hold more
 then another. As wee haue excelled
 one another vpon the earth in grace,
 so we shall excell one another in hea-
 uen in respect of glorie. If wee haue
 gone before others in discharging of
 our duetic in this world, we shall al-
 so surpasse them in dignitie in the
 world to come.

Dan. 12. 3.

They that be wise shall shine indeed
As the brightnes of the Firmament: but
 they that turne many to righteous-
 nes, *shall shine as the starres* for euer and
 euer.

6 JY 53

Now the GOD of peace, that
 brought againe from the dead our
 Lord Iesus, the great Shepheard of
 the sheepe through the blood of the
 euerlasting couenant, make vs meete
 to doe his will in all good workes,
 that hauing serued him in this life in
 the kingdome of grace, we may
 also raigne with him in the
 life to come in the
 kingdome of
 glory, A-

msn.

Trin. vni Deo Gloria.

